CHEYENNE TRAILS

Raymond F. Wicks
1983

Lois R. Habegger

history of Mennonites and Cheyennes in Montana

David Wiebe

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A history of Mennonites and Cheyennes in Montana

Lois R. Habegger

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PREFACE

The Cheyenne Indians have been wards of our government for centuries with no prospect of a change in their mutual relations. In our General Conference Mennonite Church within the past hundred years, we have come to regard them as brothers. Accepting them as our people on their own terms, in Christ, has resulted in good will, patience, and deep sympathy for their wrongs, disappointments, frustrations, and ill treatment at the hands of the white man. The settlers from Europe, among whom we must in justice number our own Mennonite folk, have not always treated the Indian in a Christian way.

Government, especially in pioneer years, did not have an enlightened policy toward the Indian. The concept of patronage pursued through the years to its logical conclusion resulted not only in the loss of the open range and the elementary human rights of American citizenship, but led to a spiritual estrangement between the Indian and white man. A further result has been that the Indian has come also to distrust the Christian gospel and way of life which the white man has offered him.

Miss Habegger's treatise sheds light on the Cheyenne in history and on the possibility of developing mutual respect and more cordial relations between the Cheyenne and his white brother. She has succeeded in lifting out the brighter side of Cheyenne life, particularly among those who have permitted the light of the gospel to dispel some of the darkness of superstition, distrust, and suspicion which have been their familiar environment. The theme of the booklet is that the Indian, like any one else, responds to genuine Christian love.

John Thiessen

Dedicated to my mother, Barbara Habegger, and to the memory of my father, Alfred Habegger, former missionaries among the Northern Cheyennes of Montana.

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Early Cheyenne Indian chief

OLD TRAILS

Before white men ever stepped onto the shores of the American continent, a land of thick forests and seas of prairie grass, the Cheyennes (in their tongue, "Our People") lived in Canada and Minnesota. There, semisettled, they raised gardens, fished from canoes on rivers and lakes, trapped in forests, and lived in villages of earth and log houses. The Cheyennes were at that time a peaceable tribe.

In 1680 the Cheyennes became interested in acquiring tools, weapons, blankets, and beads by trade, so they sent a delegation to a French trading post, LaSalle's Crevecoeur, on the Illinois River, to invite the French to come to their country where there were plenty of furbearing animals. The French traders may have been their first contact with white people.

A great westward migration of the Cheyennes and other tribes took place in the next couple of generations, and their semisettled way of life was abandoned. The migration was due partly to rivalry between French and English trading companies which encouraged intertribal warfare in order to drive away rivals; and partly to the fact that the tribes, now horse-mounted, were on the move in search of better hunting grounds.

The Cheyennes crossed the Missouri River in North Dakota about 200 to 250 years ago, a wandering, warlike tribe depending on wild game, wild berries, and roots for food. Their hunting grounds were on both sides of the Cheyenne River in South Dakota, ranging to the Black Hills and the Yellowstone River from about 1818 to 1828, and their homes had become tepees--frameworks of long poles covered with buffalo skins.

From 1825 on, the federal government entered into treaties with the Cheyennes to make for peaceful relations. But time and again both sides ignored and violated treaty terms in the terrific struggle between Indians and whites. The Indians wanted to defend their rights to the land, and the whites wanted land and gold without repaying full value. On the one side there was unjust treatment by white men, broken promises, wanton killing of thousands of buffalo which were the livelihood of the tribes, and the taking away of allotted lands which had been given to the Indians by the government; and on the other there was angry retaliation and sometimes merciless slaughter.

The Treaty of Fort Laramie, in September, 1851, gave to the Cheyenne and Arapaho Indians a territory in Wyoming, Nebraska, western Kansas, and half of Colorado. However the Indians were

powerless to hold back the rising tide of white settlers searching for gold and homesteading on their hunting grounds. Buffalo, which served them for food and shelter, were being rapidly depleted by white hunters. Both whites and Indians sometimes killed each other on sight, further raising the ire of both sides. The Indian Wars with the government are said to have cost thirty to forty million dollars between 1865 and 1879.

While still in Colorado, Chief Black Kettle had an American flag atop his tepee to prove his loyalty to the President of the United States. For no apparent reason other than hatred and self-glory, Colonel J. M. Chivington and his Colorado Volunteers attacked this peaceful camp in a surprise dawn raid on November 29, 1864, killing and scalping men, women, and children. Among those massacred was Black Kettle's wife, the deed witnessed by the chief himself.

Four years later federal authorities broke their promises made in the Medicine Lodge Creek Council signed in 1867 in Kansas. Lieutenant Colonel Custer was given permission to attack the peaceful camp of Black Kettle. At dawn on November 27, 1868, the camp was surprised and over one hundred warriors were killed, and many women and children, among them Chief Black Kettle and his second wife. Belongings and food supplies were piled in one heap and burned. Several hundred ponies were shot. The remaining captives were herded together and marched on foot through the cold winter to the troops' winter base at Fort Supply, approximately fifty miles away.

Division of the tribe into Northern and Southern Cheyennes had come about in 1833. That year William Bent, a white trader who had married a Cheyenne woman, invited the tribe to move to a river near Pueblo, Colorado, where his brothers had a trading post. Part of the tribe remained along the Black Hills in Wyoming and South Dakota.

The Southern Cheyennes were finally compelled to surrender to the government in 1869 and were assigned a reservation in Oklahoma. The Northern Cheyennes were still living their wild free life in Montana, Wyoming, and North Dakota. They were considered hostile Indians and were known as the fighting Cheyennes. Rapidly the warriors learned modern warfare methods. They bartered with white traders for the latest magazine rifles and revolvers with plenty of ammunition. Because of their many heart-breaking experiences with white men, the Cheyennes fought all settlers and gold miners who crossed their paths, and they continued to be on the alert for sudden attacks from enemy tribes and soldiers.

In 1876 the war department dispatched troops to bring the tribe under control. General Crook and his men met the Cheyennes near the Rosebud River in Montana on June 17, 1876. To his surprise, they were forced back to their temporary supply base at

Cheyennes reconnoitering the first train

the foot of the Big Horn Mountains.

Eight days later the Indians fought their most famous battle--Custer's Last Stand. It occurred beside the Little Big Horn River near Crow Agency, Montana. Here there was a large encampment of Cheyennes with their allies the Sioux and several Blackfeet members. They were under the leadership of Sioux chief Sitting Bull and war chiefs Gall, Crazy Horse, and Two Moons.

General Terry's master plan was to surround and capture the Indians rather than meeting them in an open battle. Neither he nor General Custer knew the Indians' numbers, organization, equipment, or determination. They aimed for surprise attacks and fully expected the Indians to run for their lives.

So General Terry divided his command at the mouth of the Rosebud River. As it turned out later, none of the commanders knew where the others were or what they were doing. General Custer and 231 men attacked the Indian village and all were killed. Other groups also fought the Indians, and a few were lucky to survive. The next day, seeing General Gibbon's marching troops approach, the Indians hastily moved away from the valley.

In spite of much bloodshed and many scalp dances, more troops with deadly military equipment moved into the buffalo country. The Cheyennes began to realize that the odds were too great for them to hold out against this military power. The following spring, in 1877, a band of Cheyennes led by Two Moons and other chiefs surrendered to General Miles at Fort Keogh in Montana. Thirty of the warriors enlisted as scouts under General Miles.

Another band of Cheyennes, led by Dull Knife, surrendered in 1877 at Camp Robinson, Nebraska. They were taken as prisoners of war to their relatives on the reservation in Oklahoma. Because the newcomers were not used to the hot and humid climate, two thousand of them became sick of malarial diseases and many died. There were few doctors and the supply of medicine ran out. The Indians began to starve, as the free government food supplies were deficient in both quality and quantity. But most of all they were homesick for their north country, their beloved hunting grounds.

After a year of this misery, these homesick people appealed to the President of the United States for permission to return to the Sioux reservation, but this request was denied. Not wishing

Seventh U. S. Cavalry charging into Black Kettle's village

to cause any trouble, Dull Knife and Little Wolf informed the officials of their intentions to return to their homeland with their followers. The men in charge refused permission, but a brave band of about 335 people fled north anyway. Often troops attacked them on their way, but still they pressed onward. Settlers who were in their way were killed. Horses were stolen, and cattle were taken for meat. After the group crossed the Platte River, the two leaders parted with their bands of followers.

Dull Knife and his followers went toward the place where the old Red Cloud Agency of the Sioux Tribe had been. Here they were met by troops and surrendered without resistance to Captain J. B. Johnson. They were taken as prisoners to Fort Robinson, though they had requested to be taken to their friends at the Sioux Agency.

At Fort Robinson the Cheyennes were well treated, though the commanding officer insisted that they go south to the Oklahoma reservation. For two months the men refused, saying, "We die first."

Thinking that force would be more effective, soldiers locked all the captives in a building and set sentries around it. Food was

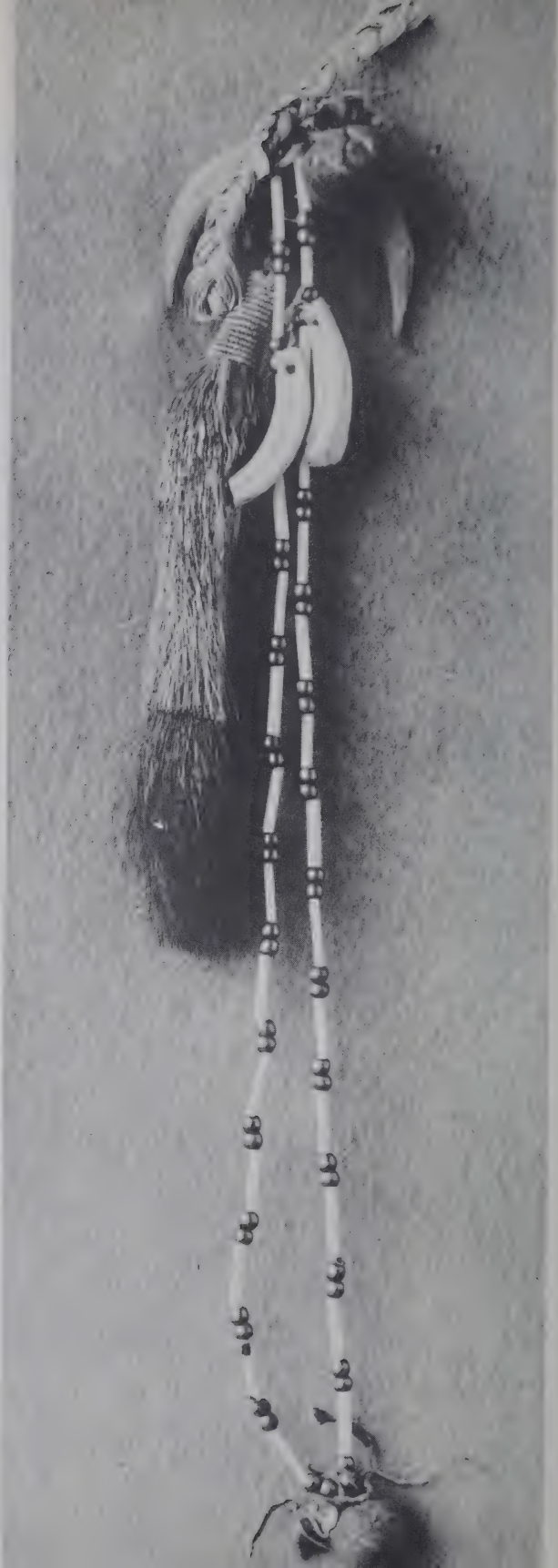
witheld, and they began to starve. Finally some of the women and children were taken out of the building. To those remaining, the soldiers gave no food, water, or heat. It was winter and bitterly cold. Still they refused to go south. On the eighth day the men decided to break out at night and force their way to freedom or die fighting. Fifty of these people--men, women, and babies--were shot and killed by the soldiers and froze stiff overnight. Sixty-five were wounded and brought back to the post next day. About fifteen fled to the Sioux Agency sixty miles away, but troops caught them and killed all but one woman. Some were never heard from again. After this massacre, of the sixty-five who remained alive, fifty-eight were sent to Pine Ridge Agency, South Dakota, and several to the reservation in Oklahoma.

The other leader, Little Wolf and his band, safely made the trip north. That winter they lived in comparative peace, knowing that soldiers were on the lookout for them. Troops found them, and the band surrendered near Forth Keogh, Montana. There they were permitted to stay on their beloved land.

After all the hostile bands of Cheyennes were subdued, General Miles recommended to the war department that the native Cheyenne lands between the Tongue and Rosebud Rivers be set aside for the Cheyennes. The government consented and permitted the Northern Cheyennes still in Oklahoma to return to Montana. In 1884 President McKinley formally established this area as a reservation. This land is in the southeastern part of Montana, with the Tongue River on its eastern boundary. It is approximately twenty-five by forty miles.

On this reservation are the villages of Busby and Lame Deer. While Ashland and Birney are east of the reservation, the Birney Church is located just inside the reservation boundary. The distance between Busby and Lame Deer is eighteen miles; Birney to Lame Deer is twenty-one miles; Ashland to Lame Deer is twenty-two miles. At each of these places Mennonite mission stations are now located. (See map on page 67.)

Left: chiefs Little Wolf (left) and Dull Knife.
Right: Living Woman, a northern Cheyenne woman.



Medicine necklace

RELIGIOUS BELIEFS

Many of the religious beliefs of the Northern Cheyenne Indians have been handed down from generation to generation by word of mouth and thus have changed somewhat through the years. There is much room for peculiar personal beliefs because in general the tribe respects inspiration from many sources. The following beliefs illustrate the religious thinking of some of the Cheyennes.

A man named Hotoanamoss, meaning Buffalo Left Hand, an outstanding Cheyenne medicine man who was born in 1880 and lived in Oklahoma, told missionary Rodolphe Petter, who began mission work there in 1890, of his tribe's religious beliefs and history. The old man deplored the fact that much had been lost that was good and much added or changed that was bad.

"What we now have," he said, "is no more that which our ancestors had, but all sorts of mixture brought in by dreamers or other Indian tribes."

In a very interesting way the old medicine man reported his tribe's history. He had missionary Petter bring a small pile of ground and place it in the middle of the room. Hotoanamoss sat close to it, telling the missionary he should be still and ask no questions until told to do so. Hotoanamoss then formed a half hemisphere, upon which he placed four Indian tobacco pipes. He took one of them, lit it from a burning coal, lifted it as if presenting the mouthpiece to a person of the four directions of the earth, then above and below indicating the sky and the earth. The old medicine man took several draughts of smoke, remaining motionless, after which he laid the pipe aside, bowed his head, and prayed, saying, "Help me to tell everything exactly to this white man. Should I omit or forget something, impute it not as evil to me; open and cleanse my mouth, also the ears of my friends here sitting."

He again took a few draughts from his pipe and said slowly and very plainly: In the beginning of all there was no sky, no earth, and no human being; only Maheo (the All-being, All-father) existed with his servants.

"One day he told them, 'I have created a new being and set him in the universe. Go and seek him.'

"The servants looked in vain and returned to Maheo, saying, 'We cannot find him.' Four times they went out but saw no one.

"Finally Maheo told them, 'Go again, you shall find the new being in the midst of a cloud; bring it to me.'

"This time they found a little child wrapped in a cloud, and brought it to Maheo. He took the child in his arms and said, 'This is the human being I have created for myself. I shall always love it and care for it.'

"So was the beginning."

The Cheyennes' oldest culture hero and prophet was Mozeeove, or Sweetroot Medicine. He gave four sacred arrows as symbols of his teachings. The wooden shafts represented the people--the original four warrior bands which he organized. The hawk feathers symbolized the spirit world; the flinty arrow points the emblems of incorruption. And the coyote fur bag enwrapping the arrows within a buffalo hide represented the "animate" being--the Great Spirit who holds within himself all that for which the arrows stood. These arrows were alleged to possess magic. When two of the arrows called "man arrows" or the other two called "buffalo arrows" were pointed to enemies, either people or buffalo, they became confused and unconscious, and thus were easily captured or killed.

When Mozeeove was born, his people considered him to have had a miraculous birth, for his mother had carried him for four years. He was gifted with supernatural powers, for when he was only ten years old, he participated in a magic dance and made his body change supernaturally five times before an audience. Soon after this he was exiled for killing a head chief of the tribe in a fight over a buffalo carcass. In revenge he caused a famine that lasted four years to come over the land. For four years he lived in a holy mountain, Bear Butte near Sturgis, South Dakota, learning from the Great Spirit ceremonies of the four medicine arrows, and the songs to sing. Then he was told to give these sacred arrows to his people and teach them how to use them to perpetuate the race.

Sometimes these sacred arrows are in Oklahoma among the Southern Cheyennes and sometimes in Montana among the Northern Cheyennes. The sacred arrow ceremony lasts several days. A large central tent is erected and the Indian tents form a camp circle around it, opening to the north. It is a very solemn assembly. Only a few persons engage in the ceremony; the rest look on or remain in their own tents. There is no self-torture connected with it, but those who participate must fast before and during the ceremony. Afterwards all the Indians partake of a great feast. At some time during the ceremony the sacred arrows are unwrapped, but only men may be present to see them. The whole tribe is believed to be "animated" by the ceremony; that is, they are changed for the better, and their courage and life are renewed. According to one man named Wolfchief, these arrows are from eighteen to twenty generations old.

There is a Sacred Hat which is centuries old. It has animal horns and a Maltese Cross of rather large beads on its forehead.

Inside a large lodge of canvas-covered poles, Indian men are painted for the sun dance.

Completed ceremonial sun dance costumes

It is venerated and used on ceremonial occasions. At present it is kept in a tepee on the reservation.

John Sandcrane of Birney, Mont., was a former keeper of this sacred object. He called it his god. To this man it was a living reality and represented a real power in which he had implicit confidence.

The culture hero of this Sacred Hat was a Cheyenne medicine man known as Erect Horns. The scene of the tale was in the North, where a famine prevailed. The tribe was commanded one day to perform a ceremony in pairs. Erect Horns selected the wife of the chief of the tribe and with her set out on a forty day journey. They arrived at a high mountain and entered it by a cave. They found that the interior resembled a sun dance lodge. There they

were taught for four days by the Great Spirit and Roaring Thunder who talked to them from the top of the mountain peak. The gods told them to carry out these rites with their people that they might be blessed and the fruits of the earth and animals might be multiplied. The gods gave them a horned cap to wear home and instructions to wear it when the sun dance would be performed. On their return home, animals and buffalo followed them. They performed the sun dance with the tribe, and the buffalo reappeared. The famine was now over.

Formerly the sun dance used to be performed only in times of pestilence or famine or great need. Now it is performed annually in July. Usually a man makes a vow to sponsor a sun dance to secure the favor of the great powers. His reasons may be to achieve success in some important matter, to keep a vow if he or some relative had been sick and got well, to restore himself or a relative to health, or to be kept from such natural dangers as lightning.

Before the day the sun dance begins, many people gather in a camping ground to pitch tents in a big open circle. The pledger gets helpers to prepare a lodge of poles which stands in the center of the big circle of tents. In this lodge for nearly three days and nights brightly painted men dance and blow eagle bone whistles. They are accompanied by men who keep rhythm by beating the drum and chanting their songs. During the ceremony the dancers neither drink nor eat, but food is brought around by women to tempt the dancers. The food is offered to the spirits as sacrifices, and after it is dedicated, it is given to the people to eat. They believe that through eating this dedicated food they get spiritual blessings of life and health.

Sacrifices of cotton yard goods are fastened to the center pole of the lodge and left there. The worshipers hope that the sun dance will result in abundant productivity of people, animals, and crops.

To some extent today, Indian "doctoring" is practiced to drive away evil spirits which reputedly cause illness. Much of this activity takes place in the sweat lodge. These lodges are made of willow shoots bent in a mound. Stones are heated in a fire outside of the lodge and are passed in by a person who carries them with two forked sticks to the center of the lodge. Water is sprinkled on the hot stones, creating a dense hot steam which is kept inside by covering the outside framework with blankets. While the sweat is being absorbed, the practitioner shakes his rattle, prays, and sings.

The medicine men were once considered gods and were honored as such. Chief Eugene Standingelk once said in public, "I too, used to trust in such gods, to whom I went when in distress. Old man Black Bee was thus one of my gods. But a nice god he was! Why, he went and died before I did, while I am very much alive!"

Standingelk said to another old medicine man, "You claim

to be a god. Why, one of your eyes is white and defective; your other eye is no good. You are old and decrepit. Who would want you for a god? As for myself, I most decidedly want a perfect God!"

The Cheyennes say there is one principal god who lives "up in the realm above," and another god living under the ground. Both are beneficent and possess like powers. There are four powerful spirits, one at each of the four corners of the compass. In springs and rivers there are water spirits and underwater monsters. To these spirits, prayers and offerings are made. To some Cheyennes these spirits are very real and supposedly have power to harm them, causing sickness, misfortune, or stroke.

Some of these people also believe that certain skins and feathers of birds, such as prairie owls, eagles, hawks, and others, when worn offer protective power in times of war and hunting expeditions. Likewise animals such as deer, elk, beaver, skunk, bear, coyote, and wolves, also transfer their qualities to them. For this reason, bear claws, used as a magical charm, or the skin of a skunk, made into a bag to contain medicine, can be sacred ceremonial objects.

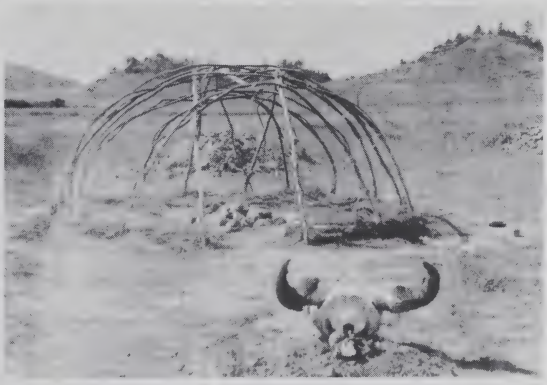
The Cheyenne believes in life after death. After a person has died, some say, his spirit revisits all its former haunts in four days; then the spirit goes to live "in the realm above" with God. They think they will live in the next life in the same way they have lived on earth; that is, have homes, go hunting, and go to war. At a person's burial, usually his personal belongings, such as bedding and clothing, are buried with him in anticipation that he will need them in the next world.

Another addition to Cheyennes' religious beliefs is the peyote ritual. It was taught them by the Kiowa Indians near the year 1900. During the 1920's it was organized as the Native American Church by special Act of Congress.

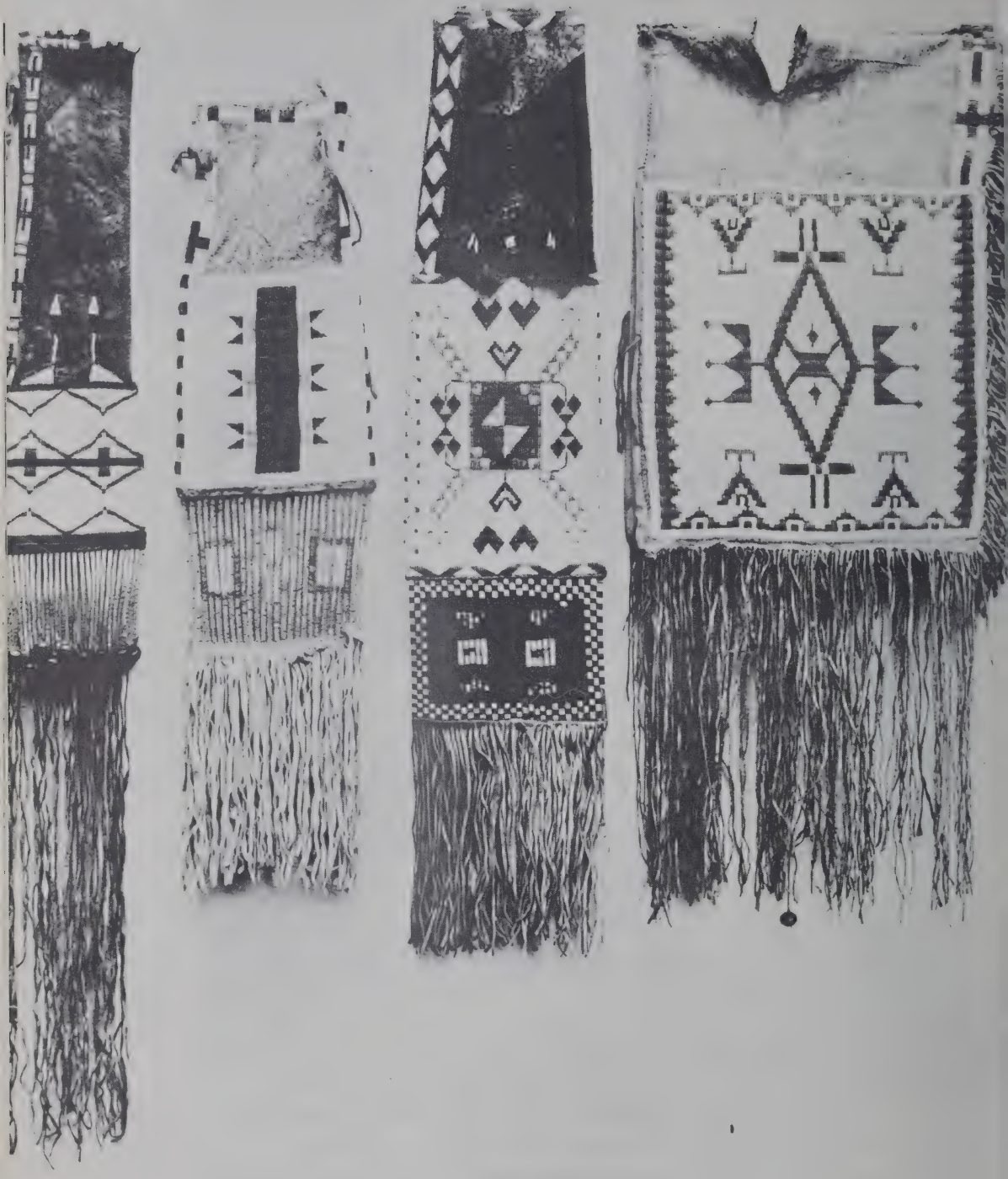
The peyote is a cactus imported from Mexico. Worshipers sometimes drink a brew of the cactus or eat it. Some effects it has on the body are wakefulness, temporary relief of any pain, and seeing of visions.

Peyote meetings are usually held all night in a tepee or in homes. A rapid, monotonous beating of a small iron kettle drum and rattling of a gourd rattle are the sounds used as the worshipers sing and pray and partake of the peyote ritual. The ceremony is followed by a general feast. Peyote worshipers thus attempt to join their religion with the Christian religion, the peyote taking the place of the Lord's Supper in the Christian Church.

It is a real struggle for the Cheyenne people to leave these nonbiblical beliefs to accept and walk in the way of Christ Jesus, but to many of them victory has been possible. As a result of their Bible study and prayer, the power of the Holy Spirit has turned many from the old life and beliefs to a new Christlike life.



Top: In earlier days, some self-torture was connected with the sun dance. Middle left: Sacred hat tepee. Middle right: Framework of the sweat lodge. Bottom: Two bodies laid to rest on a hilltop. Personal belongings are usually buried with the deceased for his use in the next world.



A BIBLE FOR THE CHEYENNES

The first Mennonite to come as a missionary to the Northern Cheyennes in Montana was not a native American but a man who had come from Europe to minister to Indians in America. Rodolphe Petter had already served the Southern Cheyennes in Oklahoma for eight years before coming to Montana, and was to give, in all, fifty-six years of his life to bringing the People the news that they could more clearly see their Father in Jesus Christ.

Rodolphe Charles Petter was born in Vevey, Switzerland, on February 19, 1865. When he was ten years old, he was awakened from sleep one night by the village bell. Very clearly he felt God called him, and he responded by dedicating his life to the Lord's service. One night his brother Auguste had an unusual dream of Rodolphe's standing before a large camp of Indians, preaching to them in their own language. Rodolphe thought for a long time that the goal appeared too high and the ways to reach it so limited. But God had means and circumstances to make this goal attainable.

For nearly two years Mr. Petter was a guide for a blind evangelist, whom he accompanied in Switzerland, France, and Alsace, reading to him from books and taking care of his correspondence. Through this work he met Wagner-Groben, an author of several religious books. Wagner-Groben advised him to go to Basel, Switzerland, to the Missions Institute to prepare for mission work. A wealthy family near there with whom he stayed begged him not to become a missionary but urged him to become their adopted son and eventually inherit their money. But Mr. Petter's widowed mother would not consent to this; neither did God.

Petter studied for almost seven years at the Missions Institute. Here he received thorough courses in Hebrew, Greek, Latin, the Semitic languages, theology, and medicine. These courses were taught in the German language, which he had to learn first (his mother tongue was French).

With his bride, Marie Gerber Petter, he came to America in 1890. In the fall of that year he attended a conference of the General Conference Mennonite Church at Marion, South Dakota, and there he was appointed missionary to the Cheyenne Indians in Oklahoma. Before he and his wife took up their new work, they attended Oberlin College, Oberlin, Ohio, for six months, and mastered English in a short time.

Mr. Petter was ordained as missionary in the fall of 1891 in Halstead, Kansas. Then he and his wife moved to Cantonment,

Oklahoma, on October 1, 1891, and began to learn the unwritten language of the Cheyennes. Among their informants were Harvey Whiteshield, Robert Sandhill, Alfred Brown, Acē (Littleman), the keeper of the sacred arrows. To learn the language more quickly, they lived for some time in tents next to the people. As rapidly as possible, they translated portions of the Scriptures, prepared a Cheyenne grammar, and an English-Cheyenne dictionary.

The Southern Cheyennes had often spoken about their relatives living in Montana and urged him to visit them. They gave Petter presents to take. One old man named Lonewolf brought him a thin blue scarf in which he had made peculiar knots. He said to Rodolphe, "This is a message to my brother in Montana. When you are there and the headmen sit together, show them this scarf. My brother will recognize it and know what I tell him."

In 1899 Mr. Petter made his first trip to Montana. When he met a group of Cheyennes near Lame Deer, he amazed them by speaking to them in their own tongue.

One old woman shouted, "A white man who speaks Cheyenne! He must be the Messiah or sent by him!" She lifted her hands and fell before him.

Other people eagerly welcomed him and sought to speak to him and ask for news of their southern relatives. They gave him gifts of dried berries and herbs to take to their relatives when he returned.

One day as many of the leading men sat in a circle, Mr. Petter took out the knotted scarf of Lonewolf and held it up in his hand. Immediately Chief Two Moons stood up and said, "This is for me from my brother Lonewolf in the South. He tells me that you are his friend."

Later a younger chief, Eugene Standingelk, one of the four highest ranking among the forty-four tribal chiefs, came to Mr. Petter to have a longer quiet conversation. At the close, Mr. Petter read to him a Bible portion.

The chief said, "My name is Vohokass (Light). I long for light for myself and my tribe. Could you not live among us and tell us this message of God in Cheyenne? And if you cannot now, do not forget us. We want the light; may it soon be brought to us."

It became clear to the General Conference Mennonite Mission Board that the Northern Cheyenne Indian reservation should be taken up as their further mission field, for missionary Petter had the Word of God partly translated in the Cheyenne language, and the people called for him to bring it to them. It was true that in the years between 1861 and 1863 some Lutheran missionaries had begun work among the Cheyennes while they roamed in Wyoming, but with the Indian outbreak of the following years, the mission work had to be abandoned. The only church near the reservation when Mr. Petter

came to visit was the Catholic Church and a school started in Ashland in 1884, but this had not yet affected the rest of the reservation. This school, church, and convent still operate today.

On Mr. Petter's second visit to Lame Deer in 1901, he was told by Catholic Indians that no priest had come to them for the past six months. Some government employees and the Indian trader urged him to begin mission work among the people.

On his third visit to the reservation in 1903, he made efforts

Chief Two Moons

to secure information about mission prospects and especially to receive the assurance of the Indian agent at Lame Deer that the government would permit building a mission station. The agent seemed friendly and suggested that the mission site be at Busby because a new government boarding school was being built there. Application for the mission land was made through the Indian agent, who in turn was to forward the papers to the Indian office at Washington, D.C. Unfortunately the agent was not entirely co-operative, and it was not until after the first missionaries, Mr. and Mrs. G. A. Linscheid, arrived in 1904, that the mission land question was settled.

Mr. Petter and his wife would have liked to transfer to Montana to bring the Northern Cheyennes the gospel, but Mrs. Petter was sick with tuberculosis and could not have endured the cold Montana winters. On July 31, 1910, she died on the mission field, after giving almost twenty years of devoted service to her husband and children, Olga and Valdo, and to the Cheyennes in Oklahoma.

Missionary Petter's second wife, Bertha Kinsinger, was a co-worker on the mission field. She had come to Cantonment, Oklahoma, on September 24, 1896, and taught four years at the former Mennonite Mission School for Cheyenne and Arapaho boys and girls. She also did personal work among the Indian camps, traveling sidesaddle on an Indian pony named Billy. Later she bought a more gentle pony, Charlie, and a buggy, and drove to the camps.

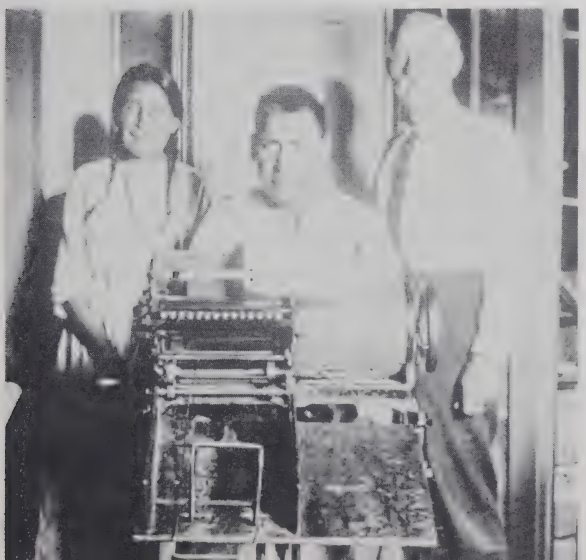
Miss Kinsinger had been released from teaching school to assist missionary Petter as secretary to file the Cheyenne words into a dictionary and grammar, and to proofread the translations as they were published. They were married on November 28, 1911, in Cantonment, at the Cheyenne Indian chapel.

In 1916, Mr. Petter made his fourth trip to Montana, this time with Bertha. They had received a call from the Mission Board to occupy the Lame Deer station. Here Mr. Petter spent much of his time completing the translations of the Cheyenne New Testament, portions of the Old Testament, and songs.

Two Cheyenne helpers assisted him in this work. Mrs. Anna Wolfname was typist, and Ernest King multigraphed all the revised and additional translated portions of the Old Testament, and the four Gospels. Leona Thierstein, now Mrs. Herbert Thiessen, printed the rest of the New Testament. Mrs. Petter rendered valuable assistance in getting this great work accomplished. While her husband was busy, she kept the mission work operating, trained a native ministry, and gave individual attention to men and women wanting to learn to read Cheyenne Scriptures.

Following is a sample of the Cheyenne translation:
"Maheo esta-zexovhohā-mehoxtovôtovō māhistaneo exhessemeanotto henokoènoxzetto nonoxpa nah zeonisyomatomoz' emesaa-asetoehe onetàz eme-aenexov-heametanenistov" (John 3:16).

Above: missionary-translator Rodolphe Petter, who brought the Scriptures to the Cheyennes in their own tongue Below: typist Anna Wolfname and multigrapher Ernest King with Rodolphe Petter.



First log chapel at Lame Deer, Montana

MENNONITES IN MONTANA

The first Mennonite mission to be established on the reservation was at Busby. It was here that a young couple, Mr. and Mrs. G. A. Linscheid, arrived by wagon on May 11, 1904. Having had experience serving among the Southern Cheyenne Indians in Oklahoma, Mr. Linscheid could speak Cheyenne.

G. A. Linscheid had for three years taught in the former Mennonite Mission School at Cantonment, Oklahoma, from 1895 to 1898. Then he spent two years at Bethel College, North Newton, Kansas, to prepare further for his vocation.

In the spring of 1900 he was sent to Clinton, Oklahoma, and in the fall of 1903 married Anna Hirschler. That winter they worked together at Clinton. The next spring (1904) they were sent by the Mission Board to Montana to bring the precious gospel to the Northern Cheyenne Indians also.

In the barren, treeless valley, the missionaries pitched their tent and began in earnest to build a mission station in Busby, where they were to live for sixteen years. Around the mission site fences were built, then a house and a barn. It was difficult to get help and building supplies. Mr. Linscheid spent much time driving a lumber wagon over trails to get building supplies from Lame Deer, eighteen miles away; Crow Agency, thirty miles away; and Sheridan, Wyoming, sixty-five miles away. A sawmill that operated only part-time was thirty-two miles away.

The Linscheids dug their own well because a well digger was too expensive, and they could not persuade the Indians, who feared the Great Spirit of the earth, to help them. They dug to a depth of thirty-two feet before finding good, clear, cold water.

As long as there was no chapel, the Linscheids held no regular services. However they visited the scattered groups of Indian homes on Sundays. The people were curious to know why the missionaries had come, and they were much interested in this white man who could speak Cheyenne.

By the middle of December, 1904, the log chapel was finally finished and the missionaries invited their Indian friends to gather for worship. The Linscheids asked themselves, "Will our friends, having their own religion and ceremonies to which they cling so tenaciously, really come?" To their surprise, the chapel was filled to overflowing.

The chapel was dedicated on New Year's Day, 1905. On this day many Cheyennes came who had never heard the Word of God

Interior of first log chapel at Busby

in their language before. At the close of the meeting, coffee and crackers were served to all present.

Additional housing was needed for mission helpers, and a mission log house was built next. The first occupant was Agnes Williams, who in 1905 came from the mission field in Oklahoma to work with the Linscheids.

Miss Williams helped Mrs. Linscheid start weekly sewing classes for the Cheyenne women, teaching them to make blankets. These meetings met a real need, for the women kept what they made and they heard the Word of God explained to them while they sewed. Miss Williams stayed only a year as the high altitude proved too much for her health.

There was need for native helpers, especially interpreters, to explain clearly the Word of God to the Cheyenne people. Magpie and later Alfred Brown from Oklahoma were sent to Busby, but neither stayed long.

The first convert, Henishka (Grave Woman), was baptized on August 12, 1906, and many Indians were present to witness her baptism. The Lord's Supper was observed in the evening. Some asked questions about the Christian faith, and others were interested in becoming Christians.

Neighboring Indians from Lame Deer, eighteen miles away, showed great interest in the mission work. Some of them were regular worshipers at Sunday services in Busby, and they often visited the missionaries. The people at Lame Deer wanted a mission near them, so in 1906 a site at Lame Deer was selected and secured from the federal government.

The next missionary couple to arrive was Mr. and Mrs. P. A.

Kliewer (June 26, 1908). During their two-year stay at Busby, they lived in the mission log house. Two months after they arrived, Mr. Kliewer and Mr. Linscheid worked together to build the log chapel at Lame Deer, Mr. Kliewer supervising the building while several men worked as carpenters. This chapel was dedicated on November 26, 1908.

There was not much time for the study of the Cheyenne language. Most of it was learned by sending lessons and sermons back and forth to Rodolphe Petter of Cantonment, Oklahoma, for correction. Mrs. Kliewer did most of the copying of the English-Cheyenne dictionary and Cheyenne grammar of which Mr. Petter was the author. They got firsthand experience in talking the new language by personal visitation of the people and by conducting Cheyenne services every two weeks at the Lame Deer chapel.

This chapel in Lame Deer served its purpose until 1950, when a new and much larger church, the Petter Memorial Mennonite Church, was built in its place under the supervision of Alfred Habegger and dedicated on June 11, 1950.

The Kliewers moved from Busby to Birney in 1910 to open a new mission station there. They moved the forty-five miles in a prairie schooner, with a cow tied to the back of the wagon.

Before the Birney mission house was completed, the Kliewers with their two small children lived in a tent. Later the family moved into the dining room and kitchen of the nearby government school, and when their barn was built, they lived in that. It took much time and hard labor to finish their home and the church, but the buildings were completed in six months.

Materials for building were brought by horse and wagon from Sheridan, Wyoming, seventy miles away. Roads then were mostly trails. With teams of horses, missionaries often had to drive through deep mud, fording the Tongue River many times. If it rained while going to or returning from town, they stopped, sat under the wagon, and waited for the trails to dry enough to resume travel.

The Indians of Ashland invited Mr. Kliewer to preach to them, and the missionary often rode horseback the twenty-five miles from Birney to Ashland. He saddled his horse on Sunday mornings, packed his lunch, and preached to the Indians at Ashland in their community hall. In the evenings he preached in the same hall to white people. After spending the night in a hotel at Ashland, he rode home the next morning, stopping along the way to make home visits. On the Sundays he was away, his wife had charge of the services in the Birney church.

P. A. Kliewer built a church two miles from Ashland on the reservation. It was dedicated on December 13, 1917. Later the church was moved across the Tongue River, just off the reservation, and one mile from Ashland. The mission land is owned by

the General Conference Mennonite Board of Missions.

When the Kliewers moved from Birney to Ashland in 1920, they lived in a rented house in town until the mission house was built. This time construction was easier because the materials were hauled in by truck freight, and a carpenter assisted.

The third missionary couple to come to the reservation was Mr. and Mrs. Alfred Wiebe on July 11, 1911. They had previously spent several months with missionary Rodolphe Petter to learn the Cheyenne language, for that was the only language most of the tribe understood.

The Wiebes lived for two years in the back two rooms of the Lame Deer chapel while the parsonage was being built. Although it was difficult to get hired help, two carpenters helped with the work.

Mr. Wiebe also spent much time writing sermons week by week and sending copies of them to Mr. Petter for correction before reading them in Cheyenne to his congregation on Sunday mornings. An interpreter from Oklahoma was sent to assist him. However the interpreter came mostly to visit friends and apparently to enjoy himself and was often absent from church when he was most needed. After a couple of months, he was returned to Oklahoma. Much of the time Mr. Wiebe had no interpreter, but he tried to overcome language difficulties.

Church membership in Lame Deer grew to thirty members by the time the Wiebes left the field because of family illness. They served four years.

On August 16, 1913, the H. T. Neufelds came to Busby. They too studied the Cheyenne language for several months under Rodolphe Petter before their arrival, and later sent weekly sermons to him for correction. The Neufelds helped the Linscheids with the mission work while continuing language study.

One year later (August 21, 1914) a terrific tornado blew the brick chimneys from the Busby parsonage and mission log house, and destroyed the chapel, laying the building flat. The pulpit fell backward, saving the song books from destruction; fortunately, no benches were broken. Until the building was rebuilt and dedicated January 24, 1915, church services were held in homes. Both Linscheid and Neufeld helped build this new church, which is still in use today.

When the Wiebes left the Lame Deer station, the Neufelds served there for one year until the Rodolphe Petters moved to Montana from Cantonment, Oklahoma, in 1916.

In those days visits among missionary families were few and far between because of poor roads and the slowness of horse-and-buggy transportation. If anyone became seriously ill, whether white or Indian, it caused much concern. To contact a doctor or a dentist, forty-five or more miles away was not easy, so to meet

emergencies of injuries and minor illnesses, the missionaries were always well stocked with medicines and bandages.

It was not at all uncommon for a missionary to have visitors any time, day or night. People came to the parsonages seeking spiritual counsel, advice on personal and family difficulties, medicine for illnesses and injuries, and in emergencies they came to ask for food or money. Many people came to have letters read, translated, and written. Sometimes they let the missionary be their banker.

Because each station was far from a town where one could get supplies of almost anything, it was imperative for each missionary to use foresight in buying what he needed when he made those few trips a year to town. The missionary family had to spend its money wisely and carefully, for income was low. Almost every missionary had his own cows and chickens and garden to help support his family.

In general, mission work on the reservation was characterized by much hard work. The missionary had to be a Jack-of-all-trades. There was wood to be sawed, coal to be dug from the mine, water to be carried from wells or rivers, ice to be chopped from the river and stored, gardens and livestock to be tended. He had to make his own improvements and repairs on the houses and churches, raise his children, and learn the Cheyenne language, besides the many other duties demanded of a missionary. In addition, there always was a pile of correspondence to keep up and reports to be made to the Mission Board, mission societies, and churches.

In times past, there had been petitions signed by non-Christians and Catholics to influence government officials to remove the Mennonite missionaries from the reservation. And there have been several petitions to reduce the land acreages of the four mission stations. But in each event none of the missionaries was forced to move away except by personal choice, and the mission lands to this day remain intact.

Just as one may expect to find individuals all over the world who refuse to hear and obey God's Word, so among the Cheyennes there are some who do not want to learn about Christ and His plan of salvation. However, all of them, at some time or other, have heard the Word. It is a miracle that over 500 Cheyennes were baptized since our mission work began. The last day shall reveal how many Cheyennes washed their robes white in the blood of the Lamb.

Recognizing that Cheyenne souls won for Christ are worth everything for eternity, these pioneer missionaries, Mr. and Mrs. G. A. Linscheid, Miss Agnes Williams, Mr. and Mrs. Alfred Wiebe, Mr. and Mrs. H. T. Neufeld, and Mr. and Mrs. Rodolphe Petter labored for the Master among both the Northern and Southern Cheyenne Indians.

Top left: P. A. Kliewer in cowboy garb. Top right: early mode of travel between stations. Lower left: sewing class for Cheyenne women. Lower right: the G. A. Linscheids on the steps of the Busby parsonage.

Top left: Birney parsonage and church. Top right: the second Busby church. Middle left: Ashland church and parsonage. Middle right: Petter Memorial Church at Lame Deer. Lower left: Lame Deer parsonage.

MEMORIES OF SERVICE

The efforts of missionaries to bring Christ and His Word to the Cheyennes have been varied, and each missionary has had unique experiences. Being closer to the work of her parents, Mr. and Mrs. Alfred Habegger, the writer humbly submits some of their experiences.

Mr. and Mrs. Alfred Habegger had worked for thirty years at Busby, short periods of time at Birney and Ashland, and eight years at Lame Deer until January 17, 1956, when Mr. Habegger went to be with the Lord. Mrs. Habegger continued alone until the new missionaries, Mr. and Mrs. Donavin Diller and family, arrived in March 1957. Mrs. Habegger loved the work in which she was engaged for thirty-nine years. She retired in 1957.

One of the tasks of the missionary was to preach the Word. This was done faithfully every Sunday morning and evening, also at midweek prayer meetings and women's sewing meetings. Depending on the number of English and Cheyenne-speaking people present in the congregation, and their understanding of one or both languages, the missionary adapted himself to use both languages so that all received spiritual food. Both languages were also used in the songs and prayers.

In the early years of mission work, while still learning the Cheyenne language, Mr. Habegger used interpreters for preaching services. Later he wrote out his Cheyenne sermons and read them. Gradually, as he gained better command of the new language, he used only outlines in his sermons. One silent evidence of his putting his whole being into persuading the people to accept Christ as their Lord and Master is the pulpit in the Busby church. Many grooves made by his fingernails can be seen on either side of the pulpit.

Special commemorative days during the year were always occasions for religious emphasis, and special programs, messages, and music were put on by children and adults. The food brought to the church on such events as Thanksgiving, Christmas, New Year's, and Easter was always delicious. It usually included various kinds of vegetables, fruits, home fried bread, bakery bread, wild berry puddings of choke cherry and plum, and boiled meat such as beef, venison, buffalo, or antelope.

Before Christmas a few of the Christian men of the congregation would go to the nearby hills to get the Christmas tree on a large sled pulled by horses. The tree was usually pine or cedar, and tall enough to reach the ceiling of the church. They took great

pride in getting the nicest tree possible. Then the Christian women would decorate the tree and interior of the church. Pretty decorations, given year after year by the First Mennonite Church of Berne, Indiana, proclaiming the King of kings, were fastened to the walls of the church.

During the Christmas holidays in church, Mr. Habegger showed stereopticon slides on the screen and explained each picture in both languages. Pictures he used most often were slides on the life of Christ and Bunyan's Pilgrims Progress. If there were left-over candy treats from Christmas, Mrs. Habegger often distributed them after these meetings. Sometimes she served oranges and peanuts or crackers and hot coffee. Most of the people walked to the church and back home on these very cold nights. Sometimes several little boys, dressed only in a shirt, trousers, and shoes, attended the meetings.

On Christmas and New Year's days, the missionaries distributed to the people present in church, articles of clothing, bedding, toys, and books, which were donated by women's mission societies and Sunday school classes from various churches. These gifts made many a child and adult happy to know that other Christian friends wanted to show their interest and desire to help.

Personal work and home visitation are among the most effective ways to reach the Cheyennes for Christ. Mr. Habegger usually took with him in his car two brief cases when he visited the neighborhood camp and held outdoor meetings near isolated homes many miles away. One brief case contained Scriptures and song books, and the other contained medicines and bandages. The people were always happy to have missionaries call on them and would invite them into their log houses and tents. Together they discussed the latest news and problems, and when the missionary read the Bible and had prayer with them, it was much appreciated.

Mrs. Mary Redwoman of Busby related to the writer that one day when she was a young woman, she was very sick in bed. The Habeggers came to call on her and offered prayer in her behalf. Because of that prayer, she claims, she was restored to health. Years later, after not living the Christian life, she renewed her stand for the Lord. Although it is not always easy for her, she said she tries to walk in the Christian way.

A long time ago, Stamford White was in the Crow Indian Hospital at Crow Agency with a serious case of appendicitis. As he lay quite sick in his bed, he promised God he would become a Christian if He would restore him to health. When the Habeggers called on him, they found him in a room with several Crow Indian men. They read to him the Cheyenne Scriptures and had prayer. Mr. White propped one hand under his head to support himself as he talked solemnly in Cheyenne to his guests. He told them of his

Alfred and Barbara Habegger

decision to become a Christian and that he desired instruction to be baptized.

His fellow bed patients could not understand what was being said or going on, but they listened quietly for they knew something of great importance was being said. The Habeggers knew that Mr. White really meant his word, and they were very happy another Cheyenne son of God was saved by grace.

Because there was no doctor or nurse residing in Busby, many people called at the mission house for advice and help in times of sickness and injury. They often came to use the telephone to call the doctor, nurse, or ambulance for sick patients. Sometimes they requested the missionary to take them to the hospital. Many a cut, wound, or sore was dressed by missionaries.

One summer afternoon a little Negro-Cheyenne girl accidently got a deep gash on her forearm. Neighbors hastily brought her to Mrs. Habegger for first aid. The wound bled profusely, and Mrs. Habegger did what she could to cleanse and dress the arm.

One Saturday morning Mr. Storm, a white man living in a tent not far from the church, gave his son a coin for Sunday school the next day. The boy dropped the coin near his neighbor's car, which was parked near the tent. Simultaneously as he stooped to pick up the coin, the neighbor dropped a car crank on a loaded gun which was lying on the floor of the car. The gun discharged and the bullet went through the boy's abdomen. In horror the father and neighbor realized what had happened, and the mother heard the shot and the

boy's cries. The father rushed to tell his wife and together they quickly decided to get Mr. Habegger's help.

Running, Mr. Storm called, "My boy is shot, my boy is shot!" Mr. Habegger hurriedly got his car, picked up the injured boy and his parents, and sped for the hospital eighteen miles away. But the doctor, after examining the boy, advised the trio to take him to a larger hospital for an operation. Away they went, sixty miles more, but in vain, for the boy died the next day.

During Mrs. Habegger's thirty years of service at Busby, she helped deliver twelve babies. Although she never had a nurse's training, she relied on the Lord to help her. One time it was a set of twins, a boy and girl born in a tent. One birth took place in the parsonage, three in the mission log house, and the rest in their own homes. These mothers had confidence in Mrs. Habegger.

An old midwife, Mrs. Dora Littlehawk, liked to work with Mrs. Habegger. She said to her, "You and I get along very well together." One day Mrs. Habegger became alarmed when one newborn baby did not breathe right after birth. She would have dunked the baby in hot and cold water to shock it into breathing. The midwife took the baby, put her mouth on the baby's mouth and blew hard in its mouth, filling its lungs with air. Mrs. Habegger sighed with great relief and happiness as the baby cried and breathed.

With the mother's permission, Mrs. Habegger took some of the newborn babies of the camp to her own home to bathe, oil, and dress in their first clothes. The new clothes were gifts from women's missionary societies. Then the babies were returned to their mothers.

Once when Mr. Habegger was very ill with pneumonia, Mrs. Tom Sioux, a very devout deaconess, elected to that position by the church congregation, came to the mission house. She told Mrs. Habegger, "I have come to pray for Mr. Habegger." Mrs. Habegger objected that a very sick person should not have visitors. But Mrs. Sioux insisted, and Mrs. Habegger showed her the way to the bed where her husband lay. Mrs. Sioux knelt down by the bed and silently prayed for the recovery of the missionary.

Another time, Mrs. Sioux offered to take care of the Habegger's oldest daughter, Jeanne, then eighteen months old, when Mrs. Habegger was to go to the hospital to have her third child. She would have taken care of Jeanne as her own child in her home.

Death is a sad time for any family. In their distress, the Cheyennes came to the missionary for help and comfort. Occasionally they asked him to help build and decorate a rough board coffin and prepare the body for burial. When they know their loved ones have died believing on the Lord Jesus, the living Christians have faith that they will see them again on the resurrection day. And they are especially sad if their loved ones have not accepted the

Lord as their Saviour.

One busy morning while Mrs. Habegger was washing family clothes, a grandmother named Meeo came to the mission house. She said, "My grandchild is about to die. Please come and stay with us. Bring us some flour, sugar, and coffee, for we have nothing to eat. We also want some clothes to dress the child for burial. I must go now to notify some relatives up the river about the child. Will you go and help my son and his wife?"

Mrs. Habegger answered, "Yes, I will go as soon as I can, but I am washing clothes. I will hurry and go as soon as possible." The washing was resumed with double speed, but without a power washer it was slow work.

Meanwhile an Indian couple came riding by on their ponies. They stopped at Habeggers' house and the man said, "As you know, we have been living together for some time, then we paid for a license. The policeman says we must get married."

The girl exchanged her riding clothes, consisting of shirt and jeans, for her wedding apparel, a gingham dress and a beautiful shawl. The young man got onto his horse again to scout around for a second witness, as Mrs. Habegger consented to be one of the witnesses. The washing of clothes was at a standstill while the Habeggers made themselves presentable to perform the ceremony in the office.

After the wedding and the washing, it was time to prepare dinner for the Habegger family of six children. It was necessarily a quick and inadequate meal for all.

Supplies of flour, sugar, coffee, and a squash were packed into the car. A dress, diaper, stockings, cap, and blanket were quickly found in a mission box. Mrs. Habegger drove the car to the home and gave the family the food. The relatives sat about the room on the floor and on boxes. The dying baby lay on the bed wrapped in blankets, its face covered. The mother, after washing a half dozen cups, handed them to Mrs. Habegger without saying a word. She asked, "Are you giving them to me?" Quietly the woman answered, "Take them." Mrs. Habegger knew that the people had the custom of giving everything away when death entered a home. And that was what the woman was doing now.

It was plain the baby was breathing its last. The missionary sat beside it and watched. None of the relatives looked up or spoke. Mrs. Habegger said, "She is going Home. The Father will soon receive her spirit. She will soon be in heaven where there is no more sickness, hunger, or death." As she finished speaking, the baby's breathing ceased. She added, "Little Kathryn is gone, she is here no more." No one else spoke or moved.

The missionary walked to the car for the clothes she had brought for the child. She took the wash basin and soap and proceeded to

prepare the child for burial. Not until this was finished did the father move or say a word; he sat with his elbows on his knees and his head dropped down on his hands. Then he took the child, and his tears covered the baby's face as he talked to her. The grandmother and mother in turn did the same. Then they opened their braided hair as a sign of mourning. The mother left the house and walked to the nearby hills to lament her loss.

Expressing her thanks to the missionary, the grandmother said, "Thank you, we are very glad you came to help us."

Turning to the father, Mrs. Habegger said, "I will go back now and prepare a coffin. Where do you want to bury her, in the hills or in the cemetery?"

"In the cemetery," he replied.

"All right, we shall help you arrange for a funeral."

A very devout Christian man was Oliver Eaglefeathers, who often helped Mr. Habegger in church work. Sometimes he preached or interpreted for Mr. Habegger. He conducted daily family worship with his wife and children.

There was much sorrow among the Indians and missionaries when Mr. Eaglefeathers died from a gunshot aimed by his son-in-law. The missionaries comforted the family as well as they could. The widow was offered the facilities of the mission log house and their assistance in preparing her husband for burial. The widow gratefully accepted kindnesses and she moved her family to live near the missionaries for several days. During this time her friends also offered food and comfort.

To reach the children for Christ during the school year, the Habegger family used to walk to the nearby government school on Thursday evenings. Here at seven o'clock a large roomful of boys and girls met for an hour of singing, praying, and telling Bible stories. For special occasions the children would practice their parts for programs given in the church.

Every summer the boys and girls looked forward to Bible school held at the church and mission log house. Because many children outside the camp did not have transportation, Mr. Habegger had the added responsibility of driving in two directions to pick up the children. At noon the same trips were made to take them home again. It was always fun to share a treat of a cold drink and crackers or cookies with the children during recess time.

Mrs. Habegger said that if she had her life to live over again, she would live it again among the Cheyennes. Shortly before she left the mission field to retire, many Christians requested that wherever she goes, she ask the people to pray for them. Mrs. William Fightingbear said of her people, "We have been too slow to accept the gospel. Please ask people to pray for us, that we may grow faster in the Christian faith."

Top: Cheyenne papoose. Center: children join in games at a recess of summer Bible school. Lower left: Alfred Habegger visiting a Cheyenne family. Lower right: the Christian gospel is shared at a graveside service.

VICTORIOUS EPISODES

In the more than fifty years since the General Conference Mennonite Church sent missionaries to the Northern Cheyennes, many of them have accepted Jesus Christ as their Lord and Master. Only through the power of the Holy Spirit were individuals enabled to make a bold stand against evil practices and nonbiblical beliefs. It is very difficult for Indian Christians to stand opposition, hardship, and ridicule from non-Christians. A few of their experiences are related in this chapter.

Victory Over Death

A quietly radiant Christian named Nora Powderface was, although tubercular, a willing interpreter for the missionaries on camp visitations. One day she told a missionary about her little niece, of whom she was especially fond and who had died a short time before. Nora said, "I am glad my niece died. She was sick a good deal and now she is well off." Because she was a Christian, she did not unbraid and cut her hair as a sign of mourning.

A New Way

According to Missionary Linscheid, a respected chief came to him one day and said something like this: "I am an older man. I followed our own teachings for many years in all sincerity. I thought it to be the right way to worship, having been taught this way from childhood. But it did not satisfy me. Then I tried this peyote religion, because I was told it was the right way to worship. But I found there was much in this religion that was done in secret and was not right. It did not satisfy me. I was still restless and uneasy. Then you came and put up this church, a light-house as it were, and brought us the Word of God. Here everyone is invited, nothing is done in secret, and I feel that this is the right way to worship. I want to be satisfied; therefore, I want to become a Christian." He was duly instructed and received into the church, and he remained faithful to the end, although he had to suffer much persecution by non-Christians, experience grief in losing by death his children one after another, and endure much pain for a long time before he died.

Christ in Christmas

One year Missionary Habegger challenged the Indians at Busby with the question, "Will you honor Christ on Christmas Day?" For some it was a real decision to stay at Busby for special meetings at the Mennonite Church on Christmas and the holidays following. It was the custom among the Indians to have a huge tribal celebration of dancing, feasting, and giving of gifts in one of their villages, and their people flocked to be present.

On Christmas Day the church was filled at an early hour. Everyone present received a gift sent by sewing societies, and all participated in the Christmas dinner held in the church. The Christians mentioned at different times that now that they had a start in honoring Christ on Christmas, it would be easier for them in the following years.

The following five episodes were taken from published articles written by Mrs. Rodolphe Petter. These short stories are slightly revised by the writer. They illustrate what some of our earliest Cheyenne Christians endured to be faithful followers of Christ.

The True Light

Eugene Standingelk was a prominent chief named Vohokass, meaning Light. Somehow while he grew from childhood to manhood, he had an inner urge to know the true Light. The first Christmas Eve Mr. and Mrs. Rodolphe Petter spent at home in Lame Deer in 1916, Chief Standingelk came to their home. He said, "I have a strong desire to come to your house and offer my prayers to this Saviour, whom I do not yet know." He accepted Christ as his Saviour.

For many years he was a peyote man, but when Christ changed his life, he broke away from it completely. Fearless and unmovable, he withstood all pagan efforts to force him to renounce Christ. He took an uncompromising stand against all forms of heathen practices. Once to the horror of his people, he thrust his arm into the mouth of a stream where it was said a monster lived, and took his arm out unharmed!

Evil Exposed

A tremendous stir on the entire reservation occurred in 1919 when missionary Petter preached in Cheyenne a series of sixteen sermons on the kingdom of Satan. Many Indians who were stricken in their consciences came to the parsonage to confess their sins and the sins of their tribe which had caused much untold sickness, misery, poverty, and unhappiness. Some of the men began to urge the women to reveal what the priests did to them in the secret phal-

lic worship ceremonies of the tribe. Four women and several men boldly told the story.

Mr. Petter wrote their testimonials in Cheyenne, translated them, and gave copies to take to Mr. Buntin, the Indian agent at Lame Deer. The agent made further investigations, added his own letter, and sent the papers to Washington. Somehow news leaked out among the people long before the reply came. Feeling ran high among the non-Christians against the missionaries and those of their people who had revealed their ceremonies.

One day Mr. Buntin called a meeting of all the medicine men and priests to question them. Petter was also present. The meeting lasted six hours. All the men denied that such vile rites were being practiced in the Cheyenne ceremonials. One old warrior challenged that one Christian woman in question dare to appear before them and give her testimony.

Speedily the Christian woman was brought before the crowd of men. A group of women outside became furious, hissed, and cursed her for daring to reveal the sacred rites of the Cheyennes. Mr. Petter leaned forward and whispered to her, "Speak the truth, I am praying for you." Calmly and boldly she gave her testimony that clinched the whole affair.

Beaten and defeated sat the medicine men. One rose to turn again the tide but instead said, "Why yes, we do those things. That is our life . . ." The very core of heathendom was touched, and Mr. Buntin rebuked them for their practices. That year and the year following was an extreme testing of the faith of Christians by their non-Christian neighbors.

Baby "Victory"

Mrs. Mary King at the birth of her first baby had several native medicine men around her, singing songs, shaking rattles, and going through their ceremonies. Later, when her second child was born, she and her husband made a bold stand against all native doctoring and allowed none of them to attend her. Instead she called a government nurse. Chief Standingelk suggested the name "Hotävac," which means victory, as a name for the baby girl.

An Outcast

Milton Whiteman found his Saviour in 1926 because he had a Christian wife who prayed for him. At the celebration of the Lord's Supper during that year in the Mennonite Church at Lame Deer, as was the custom the Cheyenne Christians sat together as one body near the front of the sanctuary. The rest of the people were kindly advised to sit in the back. While his wife participated in the communion, Whiteman sat in the back of the church. The scene brought

Milton Whiteman

him to his senses. Following the services he told Mr. Petter, "I felt like an outcast." Then and there he decided to accept Jesus as his Saviour.

By God's help he overcame bad habits of drinking, smoking, and participating in all kinds of worldly doings. He became known for his Christlike life.

For many years he was a policeman for the government on the reservation. There were times when he had difficult assignments. He did his work so well that he never had to use his gun. But because of police regulations, he had to carry it with him while on duty. He gives the credit to the Lord for helping him bring lawbreakers to justice.

Unflinching

Another Christian policeman for many years was Frank Littlewolf. One day he was sent to capture a young man who had secretly killed cattle on the range and together with his friends had eaten the meat.

The father of the young man was so angry at Littlewolf that he said, "By the Cheyenne gods I serve, I curse this Christian policeman and his family. May death take one of his little girls!"

About nine months later, one of Littlewolf's four daughters, whose name in Cheyenne was Little Corn Ear Woman, became very ill. In spite of good hospital treatment and care, she died.

The non-Christian further added to their grief by telling them, "Your child died because you despise the heathen ceremonies, the sweat lodges, the medicine rattle, and the gods of the Cheyennes."

This policeman was a lay minister for sixteen years at the Birney Mennonite Church, which was twenty miles from his home in Lame Deer. He rode horseback or traveled by horse and wagon every Sunday to tell the Indians there about Christ.

One Sunday in January 1932 there was a terrific snow storm. Littlewolf went as usual to preach in the Birney church. After his dinner he started back by horse as fast as he could. The wind was fierce and the cold was biting. "It seemed I had no gloves on and no clothes on my body," he said. When he got home he found he had frozen his chin, nose, cheeks, and both heels.

Christianity Makes a Difference

A public testimony of her faith in Christ was given by Mrs. Elva Littlechief Williamson, now of Crow Agency. She was a visitor at a Crusade for Christ meeting held at the Ashland Mennonite Church on February 8, 1956, where she emphatically expressed herself. Later she wrote her testimony, and in brief she said, "I was raised by Christian parents who had been educated in a Quaker school in Wabash, Indiana. My mother was a Wyandotte and Shawnee Indian and my father was a Cheyenne and Sioux Indian. Upon their graduation from school they were married and taught school on the Sioux reservation at Pine Ridge, South Dakota. Later we moved to Cantonment, Oklahoma, among the Cheyennes. My parents gave me training in Christian living.

"While I was attending a very strict Indian government school in Phoenix, Arizona, for six years, my parents were divorced. Upon my return to Cantonment, my father arranged for me to live with Mennonite missionaries. I had planned with my school chums to attend the Cheyenne sun dance at the close of school. This ceremony was a hindrance to the Christian teachings and work of our missionaries.

"However, it was a Godsend to me when Mrs. Rodolphe Petter met me at the train depot the day I returned home from school. She said, "Elva honey, you are to be my girl. I'm so happy to welcome you home and have you as one of the family.' She kissed my cheek and pointed to her one-horse buggy, to which she led the way, helping me with my luggage. She asked me many questions about my Christian life, which I was happy to tell her I kept up while in school, as it was easy to do when one is under routine every day of the year.

"When my chums came for me to go with them to the sun dance,

I was disappointed. However, Mrs. Petter was so patient and understanding. She explained to me what it meant to be a Christian and what those sun dance rituals were and meant.

"Realizing that it made such a difference to be a Christian as I lived with the Petters and Miss Agnes Williams, I was baptized on my birthday, June 5, 1915, and joined the church. As I continued my higher education in schools, never a time elapsed but that letters of encouragement came to me to strengthen my Christian life. I am realizing more and more what Mrs. Petter conveyed to me about living the worthwhile life for Christ.

"I thank God for all missionaries, as I loved all those who were sent to us. Some of them have gone on to their reward. And I wish to say that their influence lives on as we impart to our children and grandchildren the teachings these beloved missionaries taught us of the Jesus Road, that we too may inherit the kingdom of Heaven."

Isaac Shoulderblade gave his testimony as follows, "I would like to testify for my Lord in quoting a passage of scripture that has been precious to me these last few years of my Christian life. It is found in John 3:16: 'That whosoever believeth in him should not perish, but have eternal life.'

"I thank God that when He said 'whosoever,' He meant me. As I look back on the past, I can see myself walking in the shadow of death, and not knowing where I was going. I wasted many years walking in darkness and despair, and did not know what joy and happiness meant until the Lord showed me the glorious light of the gospel of Jesus Christ. He has dispelled darkness, and given me light and life."

Through Repentance to Forgiveness

Vehona, although that is not her real name, was the only daughter of her mother, but she had half-brothers and sisters by previous marriages of her father. Her parents were gentle and refined, and she had these qualities, too. They loved her and gave her the best that they had.

Her parents and Vehona were baptized Catholic, but the parents still followed Indian heathen ritual. The father was a priest in the sun dance worship. Vehona realized this worship did not cleanse from sin, for there was no repentance and no recognition of sin. When she was baptized in the Catholic Church, she had not accepted Christ as her personal Saviour. The Catholic rituals gave her no satisfaction and peace of heart.

Vehona yearned after light, truth, and righteousness. She attended the meetings at the Petter Memorial Mennonite Church. Here she heard the Word preached in Cheyenne. In her religious

spirit, she began to realize that Christ was the light, truth, and righteousness. She gave her heart to Him at a public meeting in the church. When she accepted the Lord, she confessed her sins, rejoiced in forgiveness, and accepted the Lord's mercy. After receiving religious instruction from the missionary, she was re-baptized.

It was with persistent effort and the help of a missionary that she learned to read the Cheyenne Scriptures. She gladly read the Scriptures to the members in her household and in public. She was often leader in devotional periods at the woman's sewing meetings and in discussions during Bible study at prayer meetings. When she was called upon to pray, she responded quickly. Her presence at a meeting encouraged devotion and reverence.

To win her family for the Lord was her greatest concern. It made her very happy one day when her son expressed the wish to own a Bible. She did not have the money to purchase one, so she asked the missionary if a Bible could be given to him. Her wish was gladly granted.

It was difficult for Vehona to attend regular services at the church as her home was located quite a distance away. Often her family did not want to attend church with her, but sometimes she was able to bring one or more. If no one brought her to the church, she walked. On one very cold winter night, she had to walk home after prayer meeting. She had a preschool granddaughter with her whom she carried part of the way. Both became extremely cold and they stopped at a friend's house to warm up. Thus her return home was delayed and her family became alarmed and looked for her and the child.

When non-Christians ridiculed and reviled her for her faith, she would bear it patiently, looking to Jesus daily in prayer.

Left: Chief Vohokass (Eugene Standingelk) and family.
Right: Nora Powderface (woman at left) and friends.

"Buffalo Hunt" by Richard West, Cheyenne Indian artist

THE CHANGING RESERVATION

Since the Northern Cheyenne Indians have been living on their reservation, many changes have taken place. The Indians are still under the control and supervision of the Bureau of Indian Affairs, a department under the Secretary of the Interior, and there is a centrally located government agency for the reservation at Lame Deer, Montana. They are a restricted people in some ways and have special privileges in other ways.

The power of the federal government over the affairs of the Northern Cheyennes is felt every day. It spends hundreds of thou-

sands of dollars annually for these people and has a large personnel working in various departments. Whereas government policy in general has been to help them educationally and medically and to protect them from unscrupulous and unfair dealings, the Indian is often made to feel very dependent upon the decisions and help of the federal government. The Cheyennes feel keenly the changes in administration, whether Democratic or Republican, and even changes of personnel at the Indian agency in Lame Deer. The change in policies sometimes causes misunderstanding and mistrust in the Indian mind toward those in authority.

For some years, before and after 1900, the Northern Cheyennes were not permitted to leave the reservation. If any of their people had a good reason to do so, they had to secure a permit from the agency. Now anyone may come and go as he pleases.

Even though the Cheyennes have free hunting rights for wild game on the reservation, there is not enough game to supply their needs. While they were learning to make a living on the reservation, it was necessary to issue rations of food to heads of families. For about five decades, the federal government gave free supplies of meat, flour, soap, baking powder, beans, sugar, salt, and rice every two weeks.

About the time the nation's social welfare program started, the rationing of food was superseded by the County Public Welfare Agency, which gives aid only to needy cases, such as the aged, blind, widows, and orphans. There is also a general assistance welfare program at the agency for needy people who do not qualify under the above categories.

Many Cheyenne families are on relief, especially during the winter months when it is not possible to get enough work. Some families, in order to supplement their income, raise an unwanted, neglected, or orphan child as they can get aid for dependent children.

To give the Indians a start in farming and ranching, the government distributed very small herds of cattle per person, and to heads of families a wagon and harness, loaned some farming equipment on a lending basis program, and appointed farm agents to help plan and supervise the farm work. Today very little farming is done by Indians and the positions of farm agents have been abolished. In Birney there is a community-owned tractor which is rotated among the families who use it in that locality.

In the last two decades the government has been further helping the people by giving them more cattle on loans, to be repaid by money from cattle sales or by a system of replacing a certain number of cattle over a period of years. Some families have made good in the cattle business, while many others no longer have cattle. Individuals who have failed to meet their obligations in the cattle

business may owe the Northern Cheyenne Tribal Council or the federal government for many years if their land lease income is to be the only source of repayment.

Under an Allotment Act in 1926 the government allotted to each Cheyenne man and woman then enrolled 160 acres of land on the reservation. All Indian land is supervised by the government when there are business transactions involved, such as land being bought, sold, or leased. None of this land can be sold to white people, but it can be bought and sold within the tribe. Most of their tribal and individually owned land is leased to mixed-blood Indians and to white people who do ranching on a large scale.

Some have found work on the reservation, but there is not enough work for every willing and capable individual. Many jobs are seasonal, such as fire-fighting, harvesting, cattle-branding, and lumbering. A few have more steady jobs as clerks in stores,

The colorfully decorated buffalo skin tepee is now replaced by the canvas tepee and the log cabin.

secretaries for government and tribal officials, school cooks and matrons, policemen for the tribe, and so forth.

Families participating in the newly developed government program of relocation have had help in finding jobs and housing, usually in cities of other states. Money is loaned to them to get to their new location and for living expenses until the family gets established. Some have been successful in making the adjustment and are doing well in their new locations, while others for various reasons return to the reservation.

All the villages on the reservation have schools. At Busby there is a free government boarding and day school for grade and high school Indian students. Students who live too far from high school, orphans, and those from broken homes live in the dormitories. Some of these students are from other reservations in

Montana. Local students ride the school buses or walk from their homes each day.

As late as 1935, only the first six grades were offered at this school. The compulsory age for beginning school was seven years. Most of the students had to learn to speak English in the first few grades of school and it was necessary for many of them to repeat grades. Gradually, as more students desired additional education, more grades were added until now there are four years of high school. In 1947 the school had its first commencement exercises for high school graduates.

Today when kindergarten pupils start school, most of them can speak English fairly well so that they can pass from one grade to the next without difficulty. In fact, some of their parents do not teach them to speak Cheyenne at all.

In Lame Deer there is a public school. This school is open to all students, whether Indian, white, or mixed blood. In 1956 a large, modern school building was built to accommodate the children of the village. To attend high school, some students ride the bus to Colstrip, a coal mining town off the reservation.

Birney has a free government day school for the Indian grade school children of that village. Realizing the importance of education, some Cheyennes have requested adult classes. A program of this type will be started in Birney with primary emphasis on teaching English, reading, and speaking. If successful, it will be expanded to other villages.

In Ashland there is a public school attended exclusively by white children. The other school is the Catholic grade and high school, which enrolls any child without regard to race. Most of the Indian children of Ashland attend this school and become Catholics.

A survey in 1950 by the Bureau of Indian Affairs on the reservation revealed there were 1,966 enrolled members of the Northern Cheyenne tribe, and that of this number 1,717 lived on the reservation. There were then 488 children in school, one half of them retarded one or more years. Of the 312 family heads, the highest average grade completed was the sixth grade. Twenty family heads had completed high school, and four family heads had attended college one or more years. In the five-year period between 1945 and 1950, only twenty-one Cheyenne young people graduated from high school.

This study also included the ratio of English and Cheyenne languages spoken in the homes. In 51% of the homes mostly Cheyenne was spoken; in 23% of the homes mostly English; and 26% of the homes used English and Cheyenne equally.

Although the Cheyenne Scriptures are readily available, only a minority of the tribe are able to read them in their own tongue.

Some of them have learned to read Cheyenne even though they may have had very little education. It takes individual attention by a teacher to teach a pupil to read well. The Cheyenne New Testament and portions of the Old Testament are given free to any Cheyenne who desires a copy for himself.

The United States Public Health Service under the federal government provides medical care for the Indians. In 1929 a new hospital was built in Lame Deer. One section of the hospital was to care for tuberculosis patients. After some years, the tubercular patients were moved to other sanatoriums and the hospital services were transferred to the Crow Indian Hospital in Crow Agency. This hospital gives free medical care to those Indians who are unable to pay and who do not have government jobs. Otherwise, those who are able to pay for the doctor and medical expenses are asked to do so. The government provides free transportation to and from the hospital by ambulance or health car. Twice a week a doctor from Crow Agency comes to Lame Deer to conduct a clinic. There is also a government nurse at Lame Deer who is on call twenty-four hours a day five days a week.

Before the hospital was built in Lame Deer, there were many Cheyenne men and women who freely practiced charms and medicines on the sick. They have been gradually losing their power and practice, as more and more of their people voluntarily go to the hospitals to get scientific treatment for illnesses.

To maintain order and justice on the reservation, law enforcement is necessary. Because the Cheyennes are located on property held in trust by the government, federal law operates in crimes of stolen cattle, murder, rape, and forged checks. Other offenses are taken to the local county courts. Local difficulties such as drinking liquor on the reservation and disturbances of the peace are settled by the local Indian courts. Their own judges impose fines and sentences. There are separate jails for the men and women prisoners in Lame Deer. These are the only jails on the reservation. Ordinarily the prisoners are fed a bottle of pop and two sandwiches twice a day by the jailer. Additional food is sometimes given the prisoners by relatives and friends. The tribe decided on this policy of not feeding the prisoners well, for they want to spare the money and they want to encourage good behavior of exprisoners.

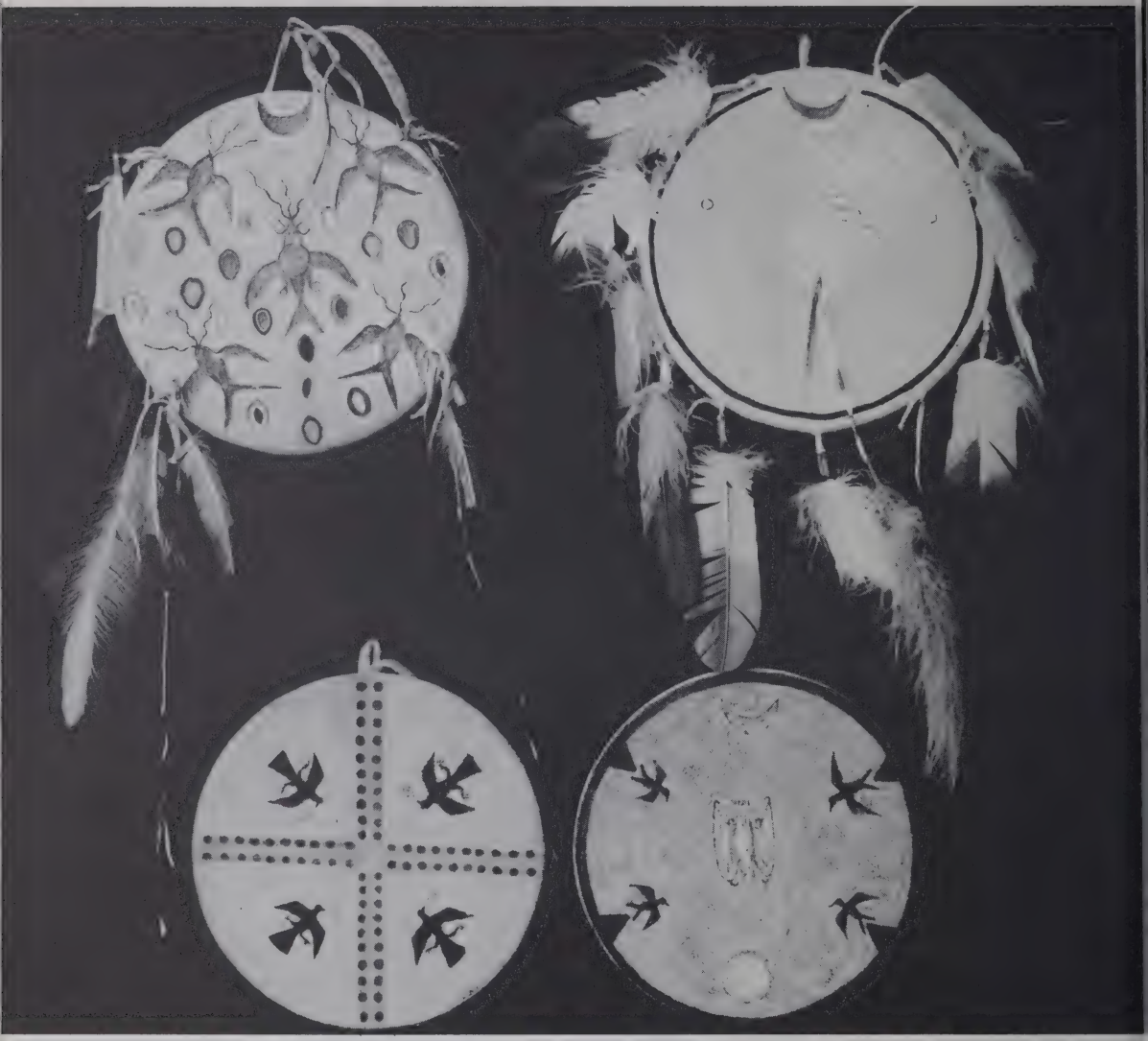
Many years ago the Cheyennes used to live in buffalo skin-covered tepees. Those tepees are now extinct. Instead, quite a few own canvas tents. For emergency, necessity, or for special tribal celebrations, tents are used today. Most families live in one or two-room log or frame houses, many of them lined on the inside with cardboard or canvas nailed to the walls. Few families have three- or four-room homes, but the present trend in build-

ing new homes is to have more than one or two rooms if possible. The Indian families who have government jobs usually live in rented government housing. Many homes have electricity, but most have kerosene lamps and wood stoves. Some Cheyennes have washing machines, and few own refrigerators. The majority of the people transport water in buckets or big water cans from wells, creeks, or springs.

An increasing number of cars and trucks have been traveling on the recently completed blacktop highway through the reservation. This highway has enabled people in the villages to interchange ideas and methods quickly. Many Indian families now have cars and some have trucks--quite different from ten to fifteen years ago when many families traveled by horse and wagon!

The Cheyennes want the security of a familiar way of life, of home and friends, yet they want and are getting some of the things which make life easier and fuller. As more opportunities come to them to improve their lot, they are enjoying better health, homes, education, and jobs.

At left: Arapaho woman and Cheyenne woman (right) and child. From top to bottom: William Fightingbear and Alfred Habegger study a Cheyenne Scripture reference as Mrs. Fightingbear looks on. The Tongue River Indian Boarding School where missionaries teach released-time religious classes. Cheyennes wait for government rations on issue day at Lame Deer.



NICKNAMES OF GENERALS.

LA CROSSE, Wis.

Will Our Curiosity Shop give us a list of all the nicknames applied by the boys to our Generals during the late war? OLD SOLDIER.

Answer.—We do not suppose that it would be possible to compile a complete list, but for the benefit of this reader and others we quote the following on the subject, which appeared in a war article written two or three years ago. Probably some of our readers can add others to the list:

"Every General of prominence had a nickname bestowed upon him by his troops. Some of these names were of a sarcastic nature, but usually they indicated the confidence of the men in their leaders or their admiration for them. General Grant was commonly known over the watch-fires in the Army of the Potomac as 'Old United States,' from the initials of his name, but sometimes he was called 'Old Three Stars,' that number indicating his rank as Lieutenant General. McClellan was endeared to his army as 'Little Mac.' Meade, who wore spectacles, was delighted to learn that the soldiers had named him 'Four-eyed George,' for he knew it was not intended as a reproach. Burnside, the Colonel of the First Rhode Island Regiment, rose to the dignity of 'Rhody' when he became a general. Hooker never liked the sobriquet of 'Fighting Joe,' though he always lived up to it during his career in the field. Pope was saddled with the title of 'Saddle-bag John,' in memory of his famous order about headquarters being on horseback. His men used to say that their headquarters moved pretty rapidly at times. Sigel, the German General, was known in the other corps as 'Dutchy.' Hancock won the brevet of 'Superb' from a remark made by General Meade at Gettysburg, when the Second Corps repulsed Longstreet's men. Humphrey, being a distinguished engineer, was invariably styled 'Old Mathematics.' The Pennsylvania Reserves used to call Crawford 'Physics,' he being a surgeon at the beginning of his military career. Logan, with his long black hair and dark complexion, was 'Black Jack' with his men. Sheridan, the cavalry leader, was 'Little Phil,' and Sherman's troops spoke of him as 'Old Tecumseh.' The sterling nature and steadfast purpose of Thomas earned for him the significant and familiar name of 'Old Reliable.' Alexander McDowell McCook, like Hooker, was called 'Fighting' McCook.' The New York City regiments in the Fifth Corps changed Sykes to 'Syksey.' Halleck was derisively named 'Old Brains,' and Rosecrans had his name shortened to 'Rosey.' Lew Wallace was 'Louisa' to the soldiers under his command; he was a great favorite for his fighting qualities, and the soldiers adopted that inappropriate name for want of a better. Kearney, who had left an arm in Mexico, was invariably known in the ranks as 'One-armed Phil.' Butler was styled 'Cockeye,' for obvious reasons. Kilpatrick was nicknamed 'Kill,' while Custer was called 'Ringlets,' on account of his long, flowing curls; and so the catalogue might be prolonged indefinitely. Among the Confederates familiar nicknames were not so common as with the Federals. The soldiers of the Army of Northern Virginia usually spoke of General Lee as 'Bob Lee.' Little Mahone was best known as 'Skin and Bo[illegible]'. Early was called 'Bad Old Man,' and Jacks[illegible]ive history as 'Stonewall.'"

of the child to which they impart the discretion of sensitiveness.

Moreover, half the trouble of servants will be spared you, if you know what they ought to do, and how they ought to do it; ignorant and exacting mistresses will always have impertinent and rebellious servants while the world endures. Then, when you have learned housework, learn how to sew; you say that machines render this needless, but no one can run a sewing machine properly and turn out good work from it, who does not understand sewing.

No machine can furnish a garment as fingers can; I mean instructed fingers.

Then banish your silly novels; read good ones that any well-educated friend can select for you; read biographies, and so learn what others have suffered and attained to give you hope and courage to lead a noble life. Read history, and gather from the imperfect records of the ages, the broken outlines of God's great purposes in the race of man; just as from the tidemarks, the pebbles, and the shells you can spell the length of the great ocean waves, how far they swept up the shore, how they wore upon the rocks that defied them, and crumbled haughty cliffs into the sea. Read travels with a map, and see how other races live; what Providence has created for their food and pleasure; what central fires have wrought, in their awful leaps through the bosom of the earth.

Read good poetry and see the beauty of Nature, of heart, of soul, that open to the real poet's eye, and celebrated in the music of his verse. Above all, read the Bible; the one Book that never wearies, is never exhausted. The volume in which all the powers of human language set forth the splendor, the power, the strength, the gentleness, and the love of God; drink deep of its living springs, for these and these alone can so satisfy the weary soul that it shall thirst no more, here or there.

For The Inter Ocean.

IN REMEMBRANCE.

BY OWEN M. WILSON.

Thanks for thy kindness. Ah, I would that I
Could offer thee more than an empty praise;
But nought that I could proffer would repay
The care you gave thro' long and weary days.
'Twas thy soft hands that eased the aching brow,
Subdued the fever in those hours of pain;
'Twas thou that shed a brightness 'mid the gloom,
And bid me hope when hope seemed all but vain.

I shall remember! Unto thee I give,
In Mem'ry's volume, friend, an honored place,
From which thy name, writ by a pen of flame,
The march of Time nor age can ne'er efface.
Powerless seem words to tell thee what I feel
In this glad hour that opes my "prison" door—
That bids me seek the sunshine, look upon
The brightness of the "outer world" once more.

LABORERS TOGETHER

The work of many devoted, dedicated Christian workers and missionaries among the people on the reservation has definitely left its imprint. There are now three generations of Cheyenne Christians. Let us get acquainted with some of them and a few of their many church activities.

Thus far, in our mission work, only one convert has become an ordained elder. He was Milton Whiteman. In Cheyenne his name was Meŏko. Since his conversion in 1926, he had been a valuable helper in the church. He explained well the Scriptures and put real feeling into the gospel songs he sang in both English and Cheyenne. His wife, better known as Moheno, became a Christian in the early years of our mission work. Together they gave a genuine testimony of Christ among their people and elsewhere. Both have gone to their reward. She died in September 1957, and he died in January 1958.

After Whiteman was ordained an evangelist by Rodolphe Petter and Alfred Habegger in 1942, the Whitemans carried on the mission work at Birney, living at the mission station. Here they were able to give only five years, on account of his health. It was while he was preaching the Word one time in the church that a mild stroke of facial paralysis affected one side of his face. In spite of this difficulty, he continued to witness to his faith in the Lord Jesus.

Feeling the work among the mission churches would benefit by having a Cheyenne elder, the missionaries encouraged him to be ordained an elder. The Christians of Lame Deer also gave their consent for him to be ordained. This important event took place in the former log church in Lame Deer on April 2, 1950, by Alfred Habegger and Malcolm Wenger. In a spirit of humility he took up his added responsibilities in the church. The Lord blessed his ministry. He baptized approximately twenty people

Mrs. Whiteman had one daughter by a former marriage, Julia (now Mrs. James Shoulderblade). She and her husband often take advantage of opportunities to spread the gospel. Both can read the Scriptures well in English and Cheyenne and give worthwhile messages. Often they go to the Lame Deer jails to minister to the men and women prisoners, giving food for both body and soul. They have also donated much time to the upkeep of the church building. Their family includes four children: Magdeline, Wendeline, Timothy, and Titus.

Mrs. Laura Petter came to Ashland in 1924 to begin mission work with her husband, Valdo Petter, the only son of the Rodolphe Petters. For eleven years they worked together until Valdo's death in 1935. He was fortunate in being able to speak the Cheyenne language, for he had learned it among the Southern Cheyenne Indians in Oklahoma and had helped his father multigraphing the English-Cheyenne dictionary.

They had three children: Daniel, Amy, and Valdo. Mrs. Petter raised from babyhood and legally adopted two Cheyenne girls, Amelia and Darlena. Her home is licensed by the state to care for needy Cheyenne children.

Mrs. Petter has given thirty-five years of missionary service in Ashland, maintaining a testimony in a largely Catholic area and among non-Christian people. There is a group of faithful white and Indian Christians in her congregation. This group is very cooperative, assisting with annual Bible schools, retreats, and camps for children and young people in an isolated cabin in the nearby hills.

Special mention should be made of Isaac Shoulderblade, brother of James Shoulderblade. Isaac has sacrificially helped Mrs. Petter for over fifteen years with the upkeep of the mission buildings and grounds, and in many other ways made himself indispensable in the Lord's work in Ashland. In addition, whenever he is called to assist in mission work on our other stations, he is always there if possible. Sometimes he is needed to operate a movie projector for a religious film, give a sermon, or furnish special music at a service. He has assisted in teaching crafts and supervising recreation at Bible schools and retreats.

Coming to the reservation in 1944, Mr. and Mrs. Malcolm Wenger have labored faithfully at Busby. Mr. Wenger is from Aberdeen, Idaho, and Mrs. Wenger comes from Wisner, Nebraska. They have a family of five daughters: Elizabeth, Ann, Rebecca, Martha, and Grace.

The Wengers have been encouraging the Christian members of their congregation to work toward an indigenous church. There is some leadership among the Christians here, several having a real concern to witness of Christ to others. Some men such as William Fightingbear and Henry Tallbull have been effective speakers in services, though none are ordained at present. As much as possible, the missionaries plan with the church council and youth fellowship the regular program of the church. Special matters of business are often taken up with the entire congregation.

Since 1950, Mr. and Mrs. Daniel Schirmer have lived at Birney. They have two daughters, Ruth and Elaine. Their former home was in Oraibi, Arizona, where they had experience in Christian work among their own people, the Hopi Indians.

Because Mr. and Mrs. Schirmer use only English with the

Cheyenne people at Birney, they have seen improvement in the young people and children in speaking and reading English. Consequently, better religious and musical programs are given in the church, and many more village people attend these programs. Sometimes the Schirmers take young people along with them to participate in programs in churches both on and off the reservation.

The latest missionaries to serve at Lame Deer in 1957 are Mr. and Mrs. Donavin Diller of Pandora, Ohio. Both are members of the St. John Mennonite Church of that community. They have four children, Laura, Richard, Randy, and Larry.

Of all the Mennonite missionaries to both the Southern and Northern Cheyenne Indians, Mrs. Rodolphe Petter of Lame Deer has given the most years of continuous service, altogether, over sixty years. Although officially retired in 1947 when her husband passed away, she willingly serves as she is able to do so. The Lord blessed her with ability to play the organ and piano and to teach others how to read the Cheyenne Scriptures.

In the early days of mission work, the missionaries used the Cheyenne language almost exclusively to teach and preach the gospel and also used interpreters. Gradually, as the younger Cheyennes received more education, there was a shift to the use of English in church services and everyday conversations. At present the only missionary who can preach in Cheyenne is Malcolm Wenger. Sometimes it is necessary to rely on faithful Cheyenne Christians to reach the non-English speaking and those who understand the Cheyenne better than English.

Besides evangelization, the four mission churches work toward self-propagation and self-support. Because there are many ways in which this is being done, the writer will relate some of the most outstanding achievements in recent years.

The Birney church has paid for their own Sunday school literature during the past three years, miscellaneous items for five years, and special speakers at services for six years.

For some years, both the Busby and Lame Deer churches have annually elected members to the church councils. These councils meet monthly to discuss affairs of the church and how to meet their local problems. The Busby council decides on such matters as finance and occasional special speakers. This congregation has usually been able to meet its regular operating expenses, and has financed and donated labor on special projects for the improvement of their church building. One project was rebuilding a chimney and putting on half of a new roof. New projects planned are the purchase of song books, exterior painting, and new wallboard on the interior.

The Lame Deer advisory council also votes on matters of finance, speakers, and evangelists, and in addition chooses the

treasurer, librarian, clerks, ushers, and so forth. For the last several years this church has been able to pay all its operating expenses and has occasionally sent contributions for the cause of world-wide missions to the central offices of the General Conference Mennonite Church in Newton, Kansas. The church has local lay ministers such as John Standsintimber, James Shoulderblade, and James Atwood. There are many others who have given good and faithful service in offices and in other ways.

Several Sunday school teachers have classes regularly. Most outstanding in Lame Deer has been Mrs. James Shoulderblade, who teaches a Cheyenne adult Bible class, and a white lady, Mrs. Edwin Bopp, who was the Sunday school superintendent of the church for thirty years and still teaches a beginners class. In Busby, Joan Limpy taught a children's class until her death in February 1957. Marietha Risingsun, Mr. and Mrs. Henry Tallbull, and others have also taught classes.

Recognizing the need for more and better trained Christian local leadership, our missionaries and several Cheyennes have been encouraging their young people to attend Christian high schools and colleges. Not all attempts have been successful; the problem of homesickness has brought some students home before school closed.

For a number of years, students have been attending Freeman Academy, at Freeman, South Dakota. A few have graduated from there. Two students attended Bethel College, North Newton, Kansas. One nurse, Mrs. Samuel Hart, graduated from the Bethel Deaconess Hospital School of Nursing, Newton, Kansas. Two Cheyenne men prepared for Christian work at Cook Christian Training School in Phoenix, Arizona.

At all of the mission stations--Ashland, Birney, Busby, and Lame Deer--sewing meetings with the women of the communities have contributed to their physical and spiritual well-being. For years the women have been making much-needed articles of bedding and clothing for their homes, friends, and relatives. Much of the material with which they work is donated by mission societies and friends. Many of these women have given what they have made at sewing meetings to others who are more needy than they. They try to remember especially the aged, sick, and bereaved families.

Usually before these meetings close, each sewing circle has devotions, singing, and prayer together. Every effort is used to encourage the women who have learned to read Cheyenne Scriptures to lead in devotional periods. Sometimes the English Scriptures are used instead. The leaders try to make their meetings a help to the Christians and a witness to the non-Christians who attend.

Through the years, the missionaries have taken their turn in assisting the Wengers at Busby in released time religious classes

at the government boarding-day school. Isaac Shoulderblade has also helped in this work. These weekly classes, divided into age groups of protestant grade and high school pupils, have been an excellent means of teaching the Word of God. The missionaries who reside at Birney, Ashland, and Lame Deer hold religious instruction classes with children after school hours.

Every summer, well over two hundred children on the reservation attend vacation Bible school. These schools are held at each of our four mission churches, the Bible Story Cabin at Lame Deer, and in a building at Kirby, an outstation. Assistants have been Voluntary Service young people, and several Cheyenne men and women.

The annual summer retreats for juniors and teen-agers at Crazy Head Springs, located about eight miles from Lame Deer, also requires the unified efforts of all wanting to help. Each helper is given a definite job to do. It may be in the kitchen preparing meals, teaching Bible or craft classes, supervising recreation, or being counselor for a group of youngsters. Interest in the retreats is steadily rising among young people.

Further opportunities of Christian fellowship and fun for youth are often provided by the missionaries at the mission stations. At least one evening a week is arranged to share devotions, Bible drills, hymns, games, and refreshments. Sometimes these youth groups have given programs at their sister churches.

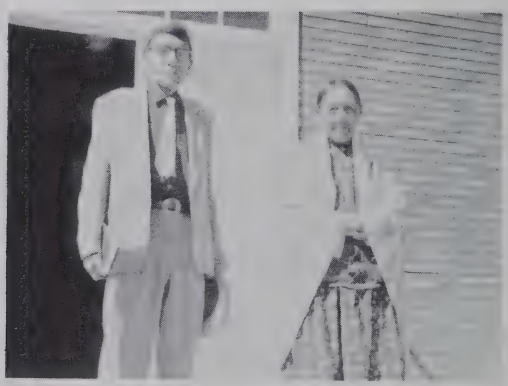
Four of these young people have each given part of a summer in Christian work in the General Conference Mennonite Voluntary Service program. Maurice Limberhand taught Bible school in Busby and Lame Deer; Bob Bailey worked at the Mennonite Youth Farm, Rosthern, Saskatchewan; Mrs. Mae Spang and Marietha Risingsun taught in Bible schools among Mennonite Cheyenne churches in Oklahoma.

A highpoint for the four mission churches in 1956 was their uniting together to join the fellowship in the Northern District Conference and the General Conference Mennonite Church. The Cheyenne Christians elected John Standsintimber of Lame Deer, president; William Fightingbear of Busby, vice-president; and Isaac Shoulderblade of Ashland, secretary-treasurer, for their organization, the United Cheyenne Churches of Montana.

When the Northern District Conference convened that year in Freeman, South Dakota, the Cheyenne churches sent as delegates Mr. Standsintimber and Mr. Shoulderblade. They authorized the latter to make application for admission into the Northern District Conference membership. These churches were accepted by unanimous vote as one unit. An additional show of brotherly feeling at the conference was that Isaac Shoulderblade and Daniel Schirmer assisted at the conference communion service.

The next step for the Cheyenne churches was to join the General Conference while it was in session during August 1956 at Winnipeg, Manitoba. Mr. Standsintimber was sent as delegate to apply for membership into the Conference. There, too, The United Cheyenne Churches of Montana were voted into membership as one unit.

Thus the Cheyenne Christian congregations, after these many years of teaching and working among them, are beginning to take their place in the larger fellowship of the General Conference Mennonite Church, assuming the responsibilities and enjoying the privileges of the fellowship. They are younger churches in the faith, however, and it devolves upon all to support them with prayer continually, and take every opportunity to encourage them in their life and work for the Lord.



Top left: Birney women display blankets. Top right: Milton Whiteman, Malcolm Wenger, Alfred Habegger, and William Fightingbear. Below: John and Josephine Standsintimber.

Donavin Diller family

Center row, from left to right:
Mr. and Mrs. Daniel Schirmer
and Mr. and Mrs. Malcolm Wenger.

Above, from left to right:
Mrs. Rodolphe Petter
Mrs. Laura Petter
Mrs. Samuel Hart

APPENDIX

Our Montana Missionaries

Busby (1904)

1904-1920	Mr. and Mrs. G. A. Linscheid
1905-1906	Miss Agnes Williams
1908-1910	Mr. and Mrs. P. A. Kliewer
1913-1915	Mr. and Mrs. H. T. Neufeld
1918-1949	Mr. and Mrs. Alfred Habegger
1926-1927	Mr. and Mrs. H. A. Schlink
1944-	Mr. and Mrs. Malcolm Wenger
1949-1950	Mr. and Mrs. David Habegger
1953-1954	Mr. and Mrs. John W. Boehr

Lame Deer (1908)

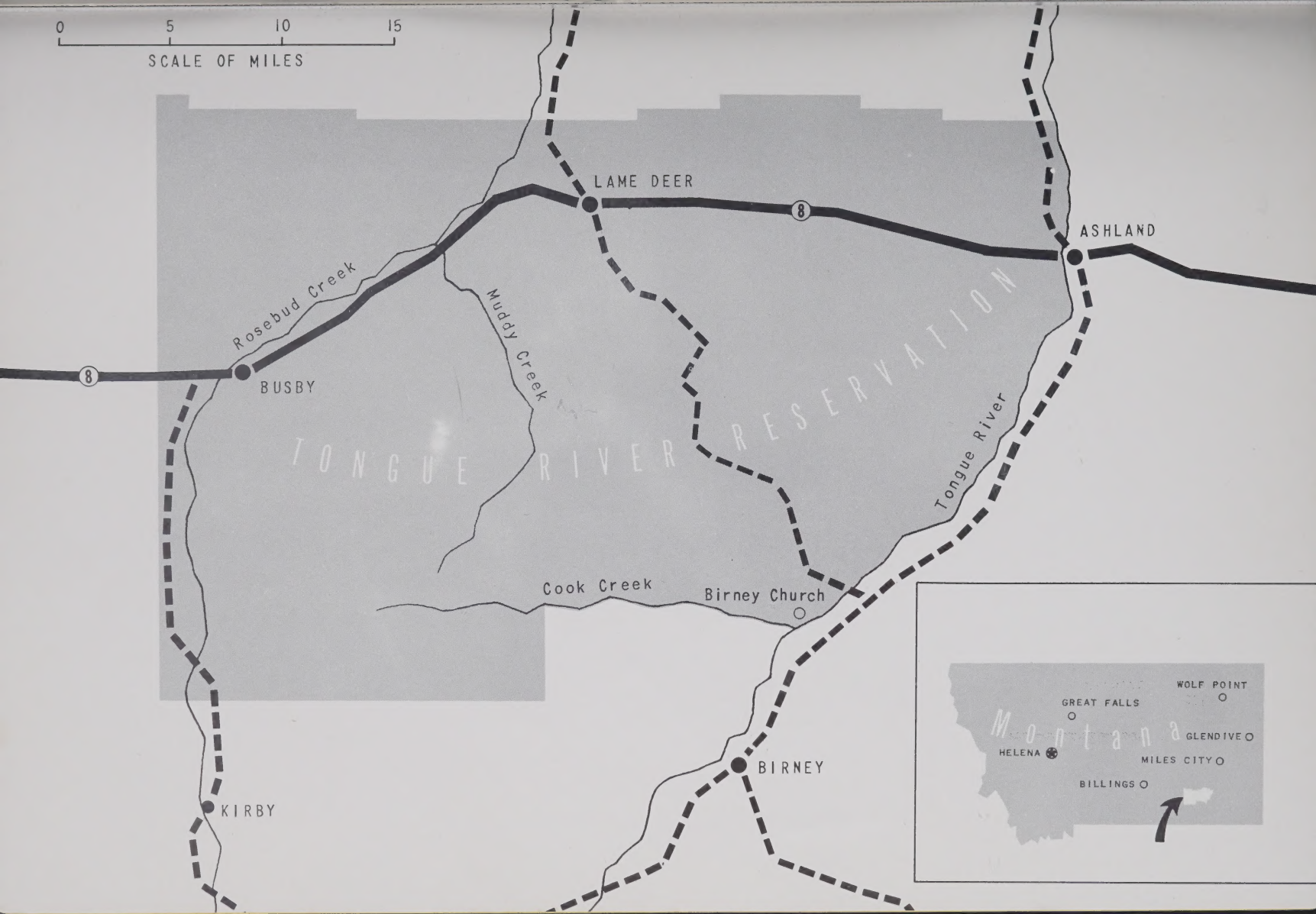
1911-1915	Mr. and Mrs. Alfred Wiebe
1915-1916	Mr. and Mrs. H. T. Neufeld
1916-1947	Mr. and Mrs. Rodolphe Petter
1947-1950	Mr. Milton Whiteman, evangelist
1950-1958	Mr. Milton Whiteman, pastor
1949-1956	Mr. and Mrs. Alfred Habegger
1956-1957	Mrs. Alfred Habegger
1950-1951	Mr. and Mrs. David Habegger
1957-	Mr. and Mrs. Donavin Diller

Birney (1910)

1910-1921	Mr. and Mrs. P. A. Kliewer
1919-1920	Mr. and Mrs. Alfred Habegger
1920-1921	Miss Ora June Brookover
1921-1922	Mr. and Mrs. Alfred Wiebe
1922-1926	Mr. and Mrs. Otto B. Pankratz
1926-1942	Frank Littlewolf, evangelist
1940-1942	Miss Marie Buller, now Mrs. Frank Miller
1942-1947	Mr. and Mrs. Milton Whiteman, evangelist
1947-1950	Mr. and Mrs. Alfred Habegger
1950-	Mr. and Mrs. Daniel Schirmer

Ashland (1917)

1917-1924	Mr. and Mrs. P. A. Kliewer
1924-1935	Mr. and Mrs. Valdo Petter
1935-	Mrs. Valdo Petter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SCALE OF MILES
LAME DEER
8
ASHLAND
Rosebud Creek
Muddy Creek
BUSBY
8
TONGUE RIVER RESERVATION
Tongue River
Cook Creek
Birney Church
BIRNEY
KIRBY
WOLF POINT
GREAT FALLS
Montana
GLENDIVE
HELENA
MILES CITY
BILLINGS